The
# CHRISTIAN CENTURY
*A Journal of Religion*

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## Who Killed Prohibition? *An Editorial*

## The Silent Excommunication of the Poor
**By Arthur E. Holt**

## A Supplemental Laymen's Report
**A *Communication from* E. Stanley Jones**

## Who Should Pay the Doctor?
**By Michael M. Davis**

## Pacifism at the Crossroads
**By Edmund B. Chaffee**

15 Cents a Copy • November 15, 1933 • Four Dollars a Year

NOV 13 193

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## In This Issue

MICHAEL M. DAVIS

is head of the medical division of the Julius Rosenwald foundation, with headquarters in Chicago. Dr. Davis has been one of the leaders in the medical profession who have been making the recent important studies of the unequal incidence of medical costs to which he refers in this article. The proposals which he makes as a means of insuring adequate medical service for the entire community, are now being earnestly discussed throughout medical circles.

ARTHUR E. HOLT

professor of social ethics at Chicago theological seminary, hardly needs an introduction to readers of The Christian Century. Dr. Holt's range of interests is astonishing. An officer of the American Board of commissioners for foreign missions, he has also made a year's detailed survey of the work of the Y.M.C.A. in India. Perhaps the best-informed sociologist in America on the actual status of city churches, he is likewise deeply immersed in problems of rural life. The condition which he points out in the present article is a peculiarly serious one, for Protestantism has, so far, held almost unquestioned dominance in the small town and rural regions of America. If the cost of the Protestant program is now driving the people of these regions out of their churches, the ultimate effect will be catastrophic.

EDMUND B. CHAFFEE

writes of the dilemma confronting American pacifists not only as one of the most widely known Presbyterian ministers, pastor of the Labor temple, New York, but as chairman of the Fellowship of Reconciliation.

# The CHRISTIAN CENTURY

November 15, 1933

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Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879. Published weekly by the Christian Century Press, 440 South Dearborn, Chicago, Ill.

$4.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.56 extra


## Contents


Editorial
- Editorial Paragraphs ..... 1427
- Who Killed Prohibition? ..... 1430
- Shall the Laymen Try Again? ..... 1432
- Quintus Quiz: Con or Pro? ..... 1434

Contributed Articles
- Who Should Pay the Doctor? by Michael M. Davis ..... 1435
- The Silent Excommunication of the Poor, by Arthur E. Holt ..... 1438
- Pacifism at the Crossroads, by Edmund B. Chaffee ..... 1439

Verse
- Autumnal Trilogy, by Jean McCaleb ..... 1434

Books Reviewed
- The Dawn of Conscience, by James Henry Breasted ..... 1441
- Books in Brief ..... 1441

A Communication
- A Supplemental Laymen's Report, by E. Stanley Jones ..... 1442

The Question Box ..... 1444

News of the Christian World
- Correspondence from Kansas City ..... 1445
- Correspondence from Chicago ..... 1445
- Correspondence from New York ..... 1446
- Correspondence from Philadelphia ..... 1447
- Correspondence from Toronto ..... 1448
- Correspondence from the Southwest ..... 1449
- Correspondence from Siam ..... 1449
- British Table Talk ..... 1450
- Correspondence from New England ..... 1451
- Correspondence from Puerto Rico ..... 1452
- Correspondence from India ..... 1453

The New Films ..... 1454
Books Received ..... 1454


## Calendar of Coming Events

Nov. 12-18. World's week of prayer, promoted by Y. M. and Y. W. C. A.
Nov. 14, 21, 28. Dec. 5, 12. Extension lectures promoted by the University of Chicago divinity school and the Chicago theological seminary at Joseph Bond chapel of the university. General theme for series "Makers of Christianity."
Nov. 15-18. Memphis conference, Methodist Episcopal church, south, Covington, Tenn.
Nov. 17. Annual meeting, Newark conference, Woman's home missionary society, at Y. W. C. A. building, Newark.
Nov. 20-22. Annual meeting, Methodist Board of home missions and church extension, Philadelphia.
Nov. 22. Commemorating 200th anniversary of Episcopal service of interdenominational fellowship, Trinity church, Boston.
Nov. 22-25. Annual meeting, Methodist board of foreign missions, Central church, Brooklyn, N. Y.
Nov. 27. Presbyterian ministers meeting, First church, Detroit.
Nov. 27-29. New York area ministers' retreat, Thayer-West Point inn, West Point, N. Y.
Nov. 28. Annual meeting Pennsylvania council of churches, Zion Lutheran church, Harrisburg.
Nov. 29. Florida state conference, Methodist Episcopal church, south, Ocala.
Dec. 4. Annual church federation meeting, St. Louis.
Dec. 6. Women's presbyterial society, First Presbyterian church, Detroit.
Dec. 7-8. Foreign missionary conference, Indianapolis.
Dec. 10. Universal Bible Sunday.
Dec. 12-13. Executive committee meeting, Northern Baptist convention and board of missionary cooperation, LaSalle hotel, Chicago.
Dec. 13-15. United foreign missionary conference, Philadelphia.
Dec. 15-17. Mid-year meeting, college of bishops, Methodist Episcopal church south, St. Louis.
Dec. 31-Jan. 7. National convention of evangelists and Christian workers, Russell Conwell Baptist temple, Philadelphia.
Jan. 27-29. Child Labor days in synagogues and churches.
Feb. 12-14. Annual International Sunday school council meeting, Kalmazoo, Mich.

## Beg Pardon!

By an editorial oversight, acknowledgment of the courtesy of the Seminar Quarterly of Auburn theological seminary, and of its editor, Dr. Gaius Glenn Atkins, in permitting the publication of Prof. John Bennett's article, "After Liberalism — What?" was omitted from last week's issue of The Christian Century.

## Coming

Editorial discussion of the Goodwin Plan of America, Inc.

The
# CHRISTIAN CENTURY
An Undenominational Journal of Religion

VOLUME L CHICAGO, NOVEMBER 15, 1933 NUMBER 46

## EDITORIAL

THE theory that political improvement depends on electing better candidates is to have a four-year trial in New York city. Fiorello H. La Guardia, elected mayor in a three-sided contest, is a proved independent. Sometimes accused of opportunism because of the way in which he has shifted his position from time to time, Mr. La Guardia's intense public devotion while serving in the house of representatives made him perhaps the most valuable member of that body. His elimination from congress in the Roosevelt tidal wave a year ago was, in liberal circles, the most regretted incident of that election. Now the turn of the political wheel brings him to the mayoralty of New York. To be a successful mayor, however, Mr. La Guardia will have to build an organization that will be as disciplined as Tammany, although committed to entirely different ideals. The difficulty is enormous. For Tammany, although it has lost the mayoralty, managed to retain control of the board of aldermen and the Manhattan district attorneyship. Mr. La Guardia's principal support will be in the board of estimate, the budget-making body, and even there it remains to be seen whether reform or the republican machine has actually gained control. New York has elected a good mayor. How much can a good mayor accomplish toward securing a good city administration?

### New York Elects La Guardia

### Attacks on The NRA

THE administration has concluded that opposition to the NRA has reached sufficient size and coherence to require action. Accordingly, General Johnson has taken to the road, with the intention of rallying popular support in centers where the recovery program has been most under fire. And if the first speech delivered on his swing around the circle—that before the Chicago association of commerce—is any criterion, there will be no lack of vigor in this government counter-attack. Rightly discerning the core of the NRA opposition in Chicago, General Johnson swung into action against the newspapers. Their pretended fears for the freedom of the press and of the dangers of licensing he designated as "synthetic dead cats" and "hobgoblins," and after half an hour of as forceful defense of the organization which he heads as language could well make possible he snapped out the definite defiance: "Let the few powerful men who have opposed parts of this law from the day it was introduced in congress step out and give their real reasons." It is reassuring to see the government taking up the new challenges to the recovery act so promptly and so vigorously. But the danger of these challenges must not be underestimated. Last week saw the formation of an "advisory committee" of the National association of manufacturers, consisting of officers of twenty-six leading national trade associations, which avows the damage being done by "industrial codes, monetary policies, the national securities act, and the disruption of relations between employers and employes" as its reason for being. Evidently the time has come when big business is convinced that the NRA is more concerned with the welfare of the common man than with the profits of the great corporations, and the result is to be seen in the growing resistance which industrial and financial circles are offering to the government program.

### Reviving the Swope Plan

ONE advantage which General Johnson has had in defending the NRA has lain in his demand for an alternative. If the business interests are not satisfied with this recovery program, what alternative have they to offer? Until last week nothing that could be seriously considered a reply has been forthcoming. But last week Gerard Swope, in closing a term of service as a member of the NRA industrial advisory board, gave out a plan for the reorganization of American industry under self-governing associations which it was declared had been approved by General Johnson as a possible successor to the present plan.



XUM

The general's approval, when actually made public, was so hedged about as to have little value with reference to the Swope plan in its present form. But the plan should be regarded, however, as indicative of the sort of industrial organization which enlightened American industry would like to see adopted after the emergency phase of the recovery period has passed. The plan put forward by Mr. Swope this year bears many resemblances to the one which he advocated two years ago. Once more, he would have all important industries organized in national associations. These would administer the codes, and presumably alter them as conditions seemed to require. These industrial associations would, in turn, form a national body which would regulate American business as a whole. The government would appoint representatives both to the boards of the different trade associations and to that of the inclusive national body. A good deal of vagueness surrounds the Swope proposal at three vital points —the extent of the government's power in the associations, the manner of dealing with recalcitrant corporations, and the place of labor. Definite proposals covering all three of these points will certainly have to be forthcoming before Mr. Swope can hope that his plan will receive serious consideration.

## Which Way on the Moscow Road?

THAT part of the business community most opposed to the NRA greeted the publication of the Swope plan with loud cheers. One Chicago newspaper that has been particularly bitter in its treatment of the administration's policy saw in General Johnson's purported friendliness for Mr. Swope's ideas "the retreat from Moscow." Perhaps that was what Mr. Swope had in mind—industrial self-government free from control by the political state. But is it certain that the Swope plan, if substituted for the NRA, would come out any farther away from Moscow than the present scheme? On the contrary, we think that the inevitable evolution of any such plan as Mr. Swope has in mind would be toward some form of sovietism. For the underlying aim of plans such as Mr. Swope has offered is to extricate the nation's economic life from control by our political organs, and to erect new organs, representative of entire industries, which shall have all matters of economic regulation in their hands. But the modern state is far more dependent for welfare upon economic than upon political regulation. Indeed, it is difficult to discover public interests which are "political" as distinct from economic. The evolution of a Swope plan, therefore, would be toward the subordination of the political and the aggrandizement of the economic congress, until the latter would become the real government of the nation. But such a government, organized on the basis of industrial interests rather than of geographical divisions, is simply another form of soviet organization. We say this, not to imply that such an organization may not be required by the changing conditions of modern life, but merely to point out that the American Bourbons who have been so enraptured over the appearance of the Swope memorandum may not, in the excess of their emotion, be able to tell which way on the Moscow road they are traveling.

## Yes, We Have No Imperialism

FOR the benefit of any of our readers who think that the United States has forever renounced the ways of political, if not economic, imperialism, we commend a reading of the newspaper dispatch reproduced herewith. This dispatch was sent out from Washington, and was written by Paul Mallon, one of the most experienced and best informed correspondents at the national capital. Because of his standing in his profession, Mr. Mallon's comments are printed daily in scores of American newspapers. Under date of November 6 he said:

> The Welles pressure probably has been the greatest influence in undermining the Grau San Martin government in Cuba. It has been one of those things about which statesmen cannot talk openly, because nothing can be proved. But in private they speak rather freely about it and give great credit to our ambassador. A diplomat has to be good to get away with the things Welles did down there. If he were caught in any open or official act he would have been branded as a meddler in Cuban affairs. Latin America would have been aroused. The consequences might have been serious. The state department was about ready to run out on Welles a few weeks ago. He led it up a blind alley by sponsoring the de Cespedes regime, which was swiftly overthrown. Some departmental officials wanted to recognize the revolutionary Grau San Martin government, but Welles held them off. He furnished private reports indicating each succeeding week would be Grau San Martin's last. The officials grew suspicious and murmured about the advisability of getting Welles out of Cuba. During the last few days it began to appear that his promise was finally coming true. The departmental officials began cheering for him—good old Welles, they knew he would come through.

What this means is, in plain words, that the American ambassador, by keeping his government from recognizing the one government that has shown actual Cuban backing, has so effectively deprived that government of financial resources that it now seems likely to fall. It is as flagrant an instance of interference by a big nation in the affairs of a small one as recent history affords. Outright annexation would be far more honest and, in the long run, do far less harm.

## Diversity of Worship In One Church

IF THE different temperaments and tastes in regard to worship were actually segregated in different denominations, instead of being distributed among them so that there are ritualists and evangelicals in all of them, there would be some point in the argument that there is need of many denominations to meet the requirements of many types of personality. Most denominations and many local churches feel a tension between diverse minds. It is notorious, for example, that there are high-church and low-church Episcopalians. Dr. Joseph Fort Newton reports an experiment

XUM

which is being launched at St. James church, Philadelphia. It is so simple and sensible that one wonders that it has not been tried before. Perhaps it has, but not as generally as it might be. In brief, it is nothing more than having two types of service in the same church at different hours. There will be a "choral eucharist" at 9:30 each Sunday, a service as richly liturgical as it can be made. And there will be a "morning service and sermon" at eleven, with the emphasis on the sermon and the usual order of morning prayer except that the ordinary order of holy communion will be used on the first Sunday of each month. This ought to satisfy most Episcopalians. Not all, of course. There are some differences in forms of worship which are matters not of taste and temperament but of doctrine. The reservation of the sacrament, and all that goes with it, cannot be so easily handled. Some feel, upon conviction, that they cannot dispense with this; others that they cannot tolerate it. But within the limits of those differences which are liturgical rather than dogmatic, such a diversity of services promises much. Other churches might profitably make similar experiments. It might be found that the sense of fellowship is enhanced by a frank recognition that everybody is not edified, and does not need to be edified, by everything that is done in his church.

## The Canadian Elections

A DEMAND for radical change in political attitude and program became evident in recent Canadian elections. Three vacancies in the federal house of commons were filled by choices which were without significance, the only interesting case being made ambiguous by the idiosyncrasy of a candidate. But the provincial elections in British Columbia cannot be misread. Conservatives have ruled there for the last five years but had so far disintegrated into factions that the party organization placed no candidates in the field. This enabled the official liberal party to gain the votes of the great body of those people who prefer either of the old line parties to definitely new agencies for new work. The liberal leader opened new prospects by declaring for a provincial economic council to inaugurate some measure of planned production, and his party gained thirty out of forty-seven seats. But the significance lies elsewhere. Independent candidates abounded, one who was successful basing his appeal on the Oxford group morality. Six strong conservative seats were captured by the Co-operative Commonwealth Federation—a new party whose first convention was held last summer, and in which liberal religious elements have played a large part. This is a federation of labor, socialist and farmer groups; but its organization is as yet very imperfect. Freak candidates and freakish utterances gravely compromised the whole movement, and the leaders recognize that for the future some discipline must be introduced. Yet besides the six seats won—three of them in the largest city of the Canadian west—surprising support was given the federation candidates elsewhere. With the old line parties in united opposition, the federation was able to win more successes than they had anticipated. The significance for the coming federal elections when liberal will be fighting conservative is obvious, provided the federation can furnish candidates who inspire confidence. Canada's C. C. F., with its strong foundation of religious passion, seems to be moving rapidly toward a balance of power in the dominion.

## Bringing the Fleet Back To the Atlantic

ANNOUNCEMENT by President Roosevelt that the American battle fleet will soon be transferred from the Pacific to the Atlantic ocean should be greeted with approval by all far-sighted citizens. It may be, as naval authorities have consistently maintained, that there was no thought of threat or provocation in moving the fighting heart of the American navy from its customary bases on the Atlantic to the other side of the world. But whatever the idea of the navy department, Japanese war-mongers have chosen, from the beginning, to interpret this disposition of American forces as a menace to Japan's peace. It is no exaggeration to say that the presence of the American battle fleet in the Pacific has been the principal argument by which the Japanese people have been induced to shoulder additions to the already crushing mountain of public debt in order to expand the Japanese fleet. President Roosevelt's order will put an end to that particular kind of trouble-making. Transferring the fleet back to the Atlantic should also have a pacifying effect on diplomatic relations with Japan in these days when American recognition of Russia is being pushed toward completion. It would have been easy for mischief-makers to interpret the granting of this recognition as a species of understanding between Russia and the United States, arranged with an impending war between Russia and Japan in view. By moving out of the Pacific area the only fighting force with which America might bear a hand in such a contest that bogey, too, will be laid to rest.

## The President Denies The Governors

NOTHING but a sense on both sides of the importance of the issues involved, it can safely be assumed, would have permitted the open disagreement between the President and the governors of five western states which developed at the White House on November 4. For three days Mr. Roosevelt and the governors tried to come to some agreement; when they failed, neither side was content to leave the difference concealed in the reticence which marks most unsuccessful political conferences. The governors, despite their natural reluctance to take issue with a popular President, felt the desperate state of the farmer to be such as to force them to dissociate themselves from the consequences of Mr. Roosevelt's deci-

sion. And the President, despite his natural reluctance to affront the farm vote, felt that the governors' price-fixing proposals could not be adopted without throwing out of balance all the rest of his recovery program. Wide as the gap still is between what the farmer pays and what he receives, and natural as is the resulting rural agitation, surely the President was justified in holding back from a policy which could only have been financed (taking it for granted that another whirl at Mr. Hoover's sort of wheat pool would not be countenanced) by greenback inflation of the most direct type. More than three and a half billion dollars' worth of credit has already been earmarked for farm relief; the administration's monetary policy has the farmer in view as its largest beneficiary; even in the face of resurgent economic nationalism foreign markets, notably in China and Russia, are being found for farm products. It is far too early, therefore, to resort to any such measures as the governors proposed. And we believe that, when the wheat and hog-processing cheques begin to reach the grain farmers, as the cotton cheques have already begun to reach the farmers of the south, there will follow a sober second thought in the farm states which will put an end to much of the current disorder.

# Who Killed Prohibition?

AFTER the battle—if it *was* a battle and not a tidal wave, a typhoon or some other convulsion of nature—it is worth while to make some estimate of the forces and agencies which wrought the ruin of prohibition. Nothing is gained for the cause of temperance by pretending that the repeal of the eighteenth amendment, which was changed from an imminent probability to a certainty by the elections of November 7, was only a set-back to prohibition. It was not a set-back; it was a collapse. The house may perhaps be rebuilt; but if it is, it must be from the ground up.

The Christian Century believes that nationwide prohibition is the best way of handling the liquor problem; that there is nothing about it that is inconsistent with our American theory of government and of human rights; that it limits personal liberty only as life in an ordered society must always impose limits on personal liberty by police measures and traffic regulations. But it is equally certain that no way of handling any national problem can, in actual practice, be the "best" in a democracy unless it has the support of public opinion. Prohibition had such support in 1919 and 1920. It did not have it in 1932 and 1933. Why?

The obvious answer, and one on which wets and drys can agree, is that, having been tried, it was found that it did not work. But that simple answer explains nothing. Why didn't it work? Besides, to describe the whole matter in terms of a scientific experiment carried on in a calm and detached spirit is to misrepresent it entirely. If there is any inaccuracy in the description of prohibition as a "noble experiment," it is not that it was not noble, but that it was not an experiment. There were too many people who did not want it to work, because it conflicted with some special interest or idea of their own or of their group. There were some also who did not want it to be fairly tested but only wanted it to be enforced, because they had come to consider it as a moral axiom, a coordinate part of the decalogue, a divine mandate. On both sides there were those who, realizing that liquor always creates a problem for government as well as for morals, approached the question in the experimental mood and were willing to let their attitudes be determined by the facts. But these were not the masses whose votes determined the issue. Why did these masses flop over from prohibition to repeal? What causes produced the overwhelming sentiment against the eighteenth amendment?

First, the bootleggers. They are named first not because they are logically first but because they stand foremost in the minds of respectable people as a reason for legalizing liquor. The existence of this lawless horde, the bad liquor that they dispensed, the unregulated resorts which they supplied, the wild drinking habits, especially among the young, that they encouraged, the saturnalia of crime which was stimulated and financed by their profits—all these things constituted a body of factual evidence in support of the contention that prohibition had disastrously failed. But though the bootlegger was a cause, he was also the effect of a prior cause.

Second, the respectable but lawless patrons of the bootleggers. Of course there were patrons who could not be called respectable by even the most charitable extension of that term, but the real money which made bootlegging profitable and therefore made all its criminal and demoralizing consequences possible came from the pockets of people who rated a place in respectable society. They never seriously considered the question whether prohibition was a good method, or the best method, or the only method, of preventing the known evils of liquor and the liquor business which the country had experienced in the forty years before the war. They wanted to drink, and they were going to do it. It was not the underworld that called the bootlegger into being. It was the upper-world—including a very large number of those who were beginning to denounce prohibition as the mother of crime. Among all the contributing reasons, the existence of this class is the chief reason for the "failure" of prohibition. It fell because it failed; but it failed because these wanted it to fail. If the bootleggers killed it, they did so as hired assassins subsidized by their respectable patrons.

Third, unwise and ineffectual enforcement. Perhaps the government agencies of enforcement did the best they could with the money and the human material available, but the alternation of ruthlessness and inefficiency afforded too many incidents provocative of hostile sentiment toward the whole enterprise. Granted that these incidents were merely flaws in an

administration that was, on the whole, conscientious and competent within the limits of the possible, still they furnished plenty of material which could be exploited to cool the friends and heat the foes of prohibition.

Fourth, the Roman Catholic church. To say this is not to express religious intolerance. The Roman Catholic church has as good a right to oppose prohibition as the Methodist and Baptist churches have to support it. It is just as true that the one did oppose it as that the others supported it, though not quite in the same way. The principal Protestant bodies took formal action, passed resolutions, and set up agencies to promote prohibition; what is perhaps more important, they developed a fairly compact body of sentiment on that side among their members. The Roman Catholic church took no formal action, passed no resolutions, set up no official agencies to oppose it; but it had a body of sentiment, supported by the tradition and practice of the church and encouraged by its principal organs of opinion, as hostile to prohibition as the sentiment of the Methodists was favorable to it. A few conspicuous exceptions cannot disprove this statement. Roman Catholic opposition to prohibition became more articulate and emphatic in and after 1928, but it did not begin then.

Fifth, an ineffectual dry leadership. Having been organized in the main to attain a certain political and legislative result, the dry bodies showed little ability to adapt their methods to the changed situation which existed after that result had been attained. Sight of an inept leadership spread suspicion of the worth of the cause. In the later stages of its existence, the eighteenth amendment lost support far more through seepage from the dry ranks than because of direct assault from the avowed wets. This is too involved a question for adequate treatment here—that must come as discussion of the future control of the liquor traffic is taken up—but there must be at least this recognition of the extent to which the drys themselves have contributed to repeal.

Sixth, the economic depression. This has operated in many ways, all favorable to the return of legalized liquor. The necessity of balancing governmental budgets—federal, state and municipal—made more than ever attractive the prospect of collecting millions in taxes on the manufacture and sale of beverage alcohol. It was perhaps this argument more than any other single one (though others also had weight) that brought the democratic party and its presidential candidate and the present federal administration so definitely into the campaign for repeal; for in view of the NRA and other recovery programs it can scarcely be believed that, in remanding liquor to the control of the states, Mr. Roosevelt and his fellow-democrats were moved by inordinate solicitude for the maintenance of the autonomy of states and the independence of individuals as against novel forms of federal control over business. Large taxpayers, and corporations and persons who foresaw that they might soon be forced to become large taxpayers, lent a ready ear to the proposal that liquor taxes might bear the burden, and some of them became the angels of the repeal campaign. Repeal propaganda was financed almost entirely by those who stood to save large sums in taxes and those who, like the brewers, stood to make large sums by the business. It was the depression also that gave force to the argument that repeal would help the farmer by making a market for millions of bushels of grain, and would help the unemployed by giving jobs to hundreds of thousands. This latter hope also solidified organized labor, a power not to be discounted, against the amendment. Fallacious or not, these were very appealing arguments in such a period as the nation entered four years ago.

Seventh, the prestige of the administration. The President having launched a recovery program which, by the very nature of its highly centralized control, demanded—and, The Christian Century believes, deserved—the loyal support of all good citizens, his outspoken advocacy of repeal seemed to millions of these good citizens to remove the question from the area of private judgment. The ship of state was in a tremendous storm and the President was the pilot. To oppose any part of his program was to rock the boat and pull against the pilot's hand. When the historian of the future looks back upon this period he will probably judge that one of the most powerful factors in producing the wholly unexpected avalanche of votes for repeal—as unexpected on one side as on the other—was the unprecedented and unanticipated domination of the country by the mind of the President in creating and putting into operation his recovery program. When the President has closed all the banks and opened them again, called in gold, determined how many cents there shall be in a dollar, fixed the number of hours everybody shall work and for what minimum wages, and decided how many acres of wheat and cotton shall be planted next year, who am I—says the humble citizen—to say that prohibition shall be continued when he says that it ought to be repealed? There is, to be sure, some opposition to the recovery program, but it does not come from those who were opposed to repeal.

Eighth, the press. For a variety of reasons, the metropolitan press has been predominantly wet. It is a matter of common knowledge that for several years not only has editorial opinion been generally unfavorable to prohibition—which perhaps would not matter much—but wet news has been played up and dry news has been played down. The country has never had the benefit of an undistorted picture of the facts. Which brings us back to the proposition that the experiment was never tried honestly and in good faith, for an experiment in which those with whom the decision rests never know what has happened is no experiment at all.

In addition to all of these factors, there is another not so easy to state in definite terms but as potent as any of them. During the post-war years there has been a revolt against the regimentation of conduct.

Just at present we are in the midst of a surprisingly comprehensive regimentation of industry, but that is an entirely different matter. For better or worse, the world has lost its faith in iron-clad rules and universal standards with reference to all matters that have to do with personality. Codes of employment we will accept if they will get us out of the ditch of depression, but codes of personal conduct provoke rebellion. There are no general principles of behavior from the ten commandments down that are not viewed with suspicion and distrust. It is not surprising that men should resent the prohibition of liquor when they resent the prohibition of anything. The prohibition amendment with its accompanying legislation was an attempt to solve the liquor problem by a sweeping generalization, a universal rule. And the contemporary mood rejects universal rules as an encroachment upon the freedom of the individual. We find our values in particular things and situations; we think that every personal problem is a special case to be considered and settled on its merits; and we resent any attempt to determine the right in a specific situation by the application of a general law.

Just how that is going to work in reference to liquor, will have to be determined. People who can remember back twenty years know how it used to work even when there was far less revolt against universals than there is now. It worked badly—so badly that the country turned to prohibition to escape the confusion and corruption of the system that preceded it. Whether or not we are to turn to it again in the future, the problem of the present is to develop systems of social and personal control which shall be as efficient as possible within the conditions of the present current of thought. The thing that needs to be borne in mind is that the country is in revolt not merely against prohibition but against prohibitions.

# Shall the Laymen Try Again?

*(See "A Communication" on page 1442.)*

ON another page will be found a second letter from Dr. E. Stanley Jones, following up his communication contained in our issue of November 1 upon which we made editorial comment in the same issue. Dr. Jones adverts to our previous exchange of views only at one place, and the point he makes is so evidently intended to be conciliatory and to avoid reopening our initial discussion that we are disposed to let it stand without comment.

The main purpose of his present letter is to propose that the Laymen's commission reconvene and issue a supplemental statement designed to clarify its report in respect of those questions that have caused controversy. This proposal is supported by an extended criticism of the first four chapters of the report. Dr. Jones's suggestion will no doubt receive the fullest consideration by the laymen's group, and while they must decide for themselves what to do with it, they will no doubt regard any discussion as an aid in reaching their decision. The Christian Century is glad to publish the proposal and to comment upon it and upon Dr. Jones's letter in support of it.

First, we raise the question whether it is important that the Laymen's report should be of such a nature that its theology, its missionary theory and its practical recommendations can be accepted without controversy. Dr. Jones seems to assume that it is. He wants to be "behind the report, and behind the proposed changes which we all know must be made if Christian missions are to go on with added effectiveness." But because he cannot get behind the theological section of the report, is there any reason why he and the boards and the churches should not get behind that portion of the report with which they are already in substantial agreement? Was it the intention of the Laymen's inquiry that the commission was to present a report "for adoption," or for information and enlightenment and discussion?

Does not Dr. Jones's proposal therefore assume a responsibility on the part of the laymen which belongs not to them but to the mission boards themselves—and to men of great influence in missionary policy like Dr. Jones? The responsibility does not rest with the laymen to make a statement which the boards can adopt or "get behind." It rests with the boards to make their own statement, to define their own policy, taking such account of the Laymen's report as they deem advisable. Dr. Jones's suggestion seems to us like "passing the buck," if our readers will forgive the expression, from the boards to the laymen.

This fallacy that the report is something to be adopted as a whole, or rejected as a whole, seems to underlie the controversy which ensued upon its publication. Therefore the theological and theoretical portion of the report is—so at least The Christian Century has repeatedly asserted—being used by the boards as a kind of alibi for not facing the constructive practical recommendations. These practical reforms are just as urgent under Dr. Jones's theology as under Dr. Hocking's theology. A more responsible procedure would seem to be for those boards which are unitedly supporting the campaign of which Dr. Jones is the leader to convene in a united session and adopt a program, formulating their own theological and theoretical basis, and calling upon the churches to effect those reforms in methods and administration both at the home base and on the mission field which Dr. Jones says must be made if Christian missions are to go on effectively.

Does the report need to be supplemented? Is it deficient and unsound, as Dr. Jones alleges? He complains that the report omits certain vital ideas, that certain of its statements are capable of many interpretations which the laymen should clarify by a supplemental pronouncement. First, it omits the conception of Christ as savior and redeemer; second, it makes no reference to the cross as the revealer of God's nature; third, its theory of the goal of missions is syncretistic as contrasted with Christianity triumphant over all other faiths; and fourth, it seems to be satisfied with social service, whereas the gospel calls

for a thoroughgoing program of social reconstruction.

Of these, the fourth point must be considered by itself. It reflects what The Christian Century regards as the outstanding defect of the report, and we rejoice to find so influential a leader as Dr. Jones including the concept of social reconstruction as a major and structural feature of Christianity. The entire absence of the social vision from Dr. Hocking's first four chapters is, in our view, the vital defect of his entire statement. His apologetic for Christianity in terms of the inner life gives us a religion more akin to Buddhism than to historic and especially pristine Christianity.

Does Dr. Jones believe that the laymen's group would now issue a statement declaring the idea of the reconstruction of the social order to be integral to Christianity and therefore essential to the missionary message? And does he also mean to suggest that the boards are ready to adopt that feature as integral to their missionary message, if the laymen will formulate it? If this is his meaning we could hope that the laymen might act upon it speedily. But why wait for the laymen to formulate it? Let Dr. Jones himself formulate it, and preach it—as he no doubt is doing in his campaign—and ask the boards to adopt it. There are multitudes in all the churches who would be cured of their missionary lethargy as if by a miracle, if they knew that missions meant what Dr. Jones's fourth point says they mean.

As to the three other points upon which Dr. Jones would have the laymen make a supplemental statement, we cannot agree that his complaint is valid. We cannot at this time discuss these points in detail. We can only say that, in our opinion, he perceives the omission of words rather than of realities. The realities are in the report, if the words are not. It is inconceivable that any member of the commission would hesitate to ascribe to Christ the terms savior and redeemer. Inconceivable that they hold otherwise than Dr. Jones himself about the cross. Inconceivable that they look forward tolerantly to any form of syncretism in which the essential genius of Christianity would be obscured or abandoned.

Dr. Jones is too fine and sophisticated a mind to lend himself to the advocacy of a stereotyped ideology and to complain that because a particular ideology may not be used in the report the realities behind the ideology are not there. Let him state what he means by savior and redeemer, and we believe the laymen will show him the substance of his meaning in the report. Let him state what he means by the cross as a revelation of God, and we believe the laymen will show him the substance of that meaning in the report.

As for his antithesis between "syncretism" and "fulfilment," it seems strange that Dr. Jones would complain that the word "fulfilment is not mentioned in the first four chapters," when "syncretism" is not mentioned either. This is little short of an idolatry of words. Dr. Jones says that he has asked literally thousands of ministers what certain quoted sentences mean, and that "only five have been able to say that these sentences mean anything except syncretism." Dr. Jones, instead of taking a vote, should have told these thousands of ministers what these sentences do mean, and that they do not mean syncretism. They mean what he means by fulfilment. Take the first of Dr. Jones's quotations *in its context* and see if this is not so:

> The unique thing in Christianity is not borrowable or transferable without the transfer of Christianity itself. Whatever can be borrowed and successfully grown on another stock does in fact belong to the borrower. [How could "fulfilment" be more perfectly expressed?—Editor.] For a part of the life of any living religion is its groping for a better grasp of truth. The truth which rectifies the faults of any religious system is already foreshadowed in its own search. Hence all fences and private property in truth are futile: the final truth, whatever it may be, is the New Testament of every existing faith.

"This," as Dr. Hugh Vernon White said in these pages (October 18) "is not the language of 'patch work,' but of the organic assimilation to a living faith of the kindred truth found in Christianity. It is the same figure of 'grafting' that Paul uses in Romans XI. It is an accurate representation of what has happened throughout the history of Christianity." Dr. Jones is in an unworthy occupation when he lends his voice to the feeding of prejudices on the part of ministers who either do not take time to read the Laymen's report or have not the capacity to grasp so fine and genuinely biblical an insight as that which Dr. Hocking has expressed for the commission in this quotation.

But even though the laymen could in good conscience make a supplemental statement covering Dr. Jones's points, satisfactory to Dr. Jones and to all others of like mind, it is doubtful whether any statement on such matters would now produce harmony. Theological discussion is interminable and intractible. Had the original report included the words which Dr. Jones misses, the controversy might have been restricted if not altogether avoided. But the controversy itself has so sharpened not only the eyes but the suspicions of the heresy hunter that any supplemental statement is likely to prove more divisive than conciliating. How the microscopes and the acid tests would be applied to it! Any shadow of variation from orthodoxy would be detected and magnified into a perilous concession. Every such shadow would be the camel's nose which would surely be followed by the entrance of the entire body of modernism! On the other hand, if the statement were as orthodox as the Nicene creed it would illuminate nothing, clarify nothing—and clarification is the object of Dr. Jones's proposal.

The laymen, we repeat, must decide for themselves whether they can and should make a further statement. It would be interesting, to say the least! From the standpoint of further discussion it would be enlightening, but further discussion—at least partisan discussion—appears to be what Dr. Stanley Jones wishes to render unnecessary. Professor Hocking and Professor Rufus Jones, both members of the laymen's

commission, are men of long experience in the high art of formulating religious truth. We do not wish to set a limit to what men of such capacity can do in the present crisis if they set their hands to it. Perhaps they can meet the conciliatory requirements of Dr. Jones's proposal. If so, we believe they should make the attempt. If the laymen think favorably of the proposal and decide to act upon it, we suggest that their statement be confined to the few points which Dr. Jones has specified without bringing in new material. For this reason: Dr. Jones speaks representatively, though in his modesty he would no doubt disclaim doing so. He makes his proposal of a supplemental statement as a measure "which will draw us together in a great forward movement," and he adds that he "would be eager to appeal to the boards to reface the whole matter in the light of the changed situation brought about by this proposed restatement and clarification."

These generous words plainly carry the implication that Dr. Jones himself would then turn his influence and leadership to secure a church-wide consideration of the practical reconstruction of the missionary enterprise for which the laymen's report calls, which Dr. Jones says he heartily favors, and which The Christian Century asserts is far more important in its immediacy than the shadowy differences between the laymen's commission and modern-minded leaders like Dr. Jones. If a supplemental report will turn the attention of the churches away from the querulous criticisms which have to do with words, and turn their attention to the really important recommendations which the laymen have made, the commission should be urged to reconvene and issue such a message if it can do so. If Dr. Jones means that, and if the laymen can make the kind of statement which will reassure him and other liberal minded evangelicals like him, the way may be opened not only for the recovery of missionary devotion but for a revival of Christian experience itself.

## *Autumnal Trilogy*

AUTUMN is reverence; then many souls will kneel
In forest sanctuary. Leafless corridors reveal
Again, again, the wood-cathedral's holiness.
When tree arms raise in suppliance to bless,
Unfathomed reverence autumnal spirits feel.

Autumn is color; for the wood sprite artist weaves
His burnished multi-colors on autumnal leaves.
About, about, with steady, vivid stroke,
He splashes ochre, garnet, on each oak;
Autumn is color worship—so the worshiper believes.

Autumn is fragrance; melting grape globes stain each vine,
And tang of slow-burned leaves is sacrifice divine.
Away, away, blue elfin spirals gaily dance,
With rhythm of unworded, stately chants,
While fragrance blends with fragrance—autumn's wine.

JEAN MCCALEB.

# Con or Pro?

EDITOR THE CHRISTIAN CENTURY:

SIR: When men's hearts are failing them with nameless fears, there are plenty of rhetorical realists who assume an Olympian pose and gurgle glibly about life as a "dizzy ride on the rind of a second-rate planet." However, there are those who are genuinely concerned with the helplessness of the present situation, and are striving to cope with life turned out of its course so that

> man is made
> An offering, or a sacrifice, a tool
> Or implement, a passive thing employed
> As a brute mean.

Now I think I know, Mr. Editor, what is meant by "principalities and powers" wrestling against flesh and blood. There certainly does appear to be a "Kingdom of Evils," a sort of demoniacal and super-individual order against which "as on a darkling plain" confused armies clash by night. Our capacity to change ideas is not keyed up to the rate of our mechanical changes. Our ills are traced all the way from a subconscious devil's kitchen, where mischief is brewed, to an "immoral society" over against "moral man."

Why is it, sir, that no one reminds us of the superpersonal forces that are not malevolent? To read Cannon's "Wisdom of the Body" is to marvel at the internal thermostatic arrangement which, below the level of our conscious experience, allows us such a margin of safety. Even before we moved in on this mortal coil, if Henderson be right in his "Fitness of the Environment," advance arrangements had been made in a special air-conditioned building.

Then what about the *vis medicatrix naturae,* which the ancients discerned, and moderns are re-discovering? Is it nothing to us that three-fourths of all illnesses cure themselves; that even in pneumonia there is a seventy-five per cent self-cure, and that wild nature is "all for health"? A lecturer was asked how he was aware of the success of his effort, and replied, "More stayed in than went out," and, suicide statistics notwithstanding, the intrinsic worth of life answers "to be or not to be?" in the affirmative. Bunyan's Interpreter showed the disconsolate Pilgrim the invisible hand pouring oil on the fire, even as one "cast much water upon it to quench it."

Finally, Mr. Editor, in spite of our institutional peeve, Home, School, State, and Church were all prior to the individual, and provide longer dependence, extension of experience, practical immortality and spiritual ideals for which we have done little or nothing. Ever since a certain Smith was called Adam, we have had a hundred and fifty years of "the devil take the hindmost," but this is a negative proof of an oversight *in spite of* our dumbness. I commend another reading of William James's "Energies of Men." Perhaps this with the foregoing may contribute to a renewed trust in a love "which passeth knowledge," and enable us to cry "Abba Father."

Yours for the "pro,"

QUINTUS QUIZ.

# Who Should Pay the Doctor?

By Michael M. Davis

HARD TIMES have oppressed us with the paradox of aching needs and unused resources: elevators bursting with grain and warehouses with cotton; and on the other hand millions of people too scantily fed and clothed. Even before hard times, however, we suffered from a similar paradox less striking in extent but even more startling in kind; a paradox unlike that of poverty because it affected the well-to-do as well as the poor, and because it is much more hopeful, for we hold the facts and means for its solution. It is the plight of one of our greatest industries, fifth or sixth in national importance, in which, even in 1929, plants were working at only two-thirds capacity, while its highly skilled workers, through no desire of their own, were idle for a third or more of their working time. The cost of its products was well within our aggregate means, yet neither rich nor poor could be sure of their ability to purchase to the extent of their real need and no class in the population obtained an adequate supply.

### *Medicine as Big Business*

This "industry" is the provision of medical care, from which more than a million derive their living directly, and of which all of us are potential customers. Although it is a public service rather than a business, it is like a "big business" in the amount of its invested capital, its annual expenditures, and number of personnel. Its plants and equipment represent six billions of the nation's capital, invested for public service, with no financial returns to the investors. Most of this capital, invested in hospitals, clinics, and medical schools, carries no charges for depreciation or replacement, counting on public funds and private donations to meet these costs as they arise. In the year just preceding the depression the people of the United States expended over $3,650,000,000 for its goods and services, about 4 per cent of the annual national income at that time. This represented an average annual expenditure for medical care of about $30 by each man, woman, and child of us, of which some $24 was paid directly out of family purses, the remainder through government, industry, and philanthropy. The American bill for medical care in these years was hardly more than half what we were paying for vacation travel and the pleasure uses of automobiles. Yet though the costs were not too great in the aggregate, though the "industry" was free of many of the charges that weight ordinary business, nevertheless it failed potently even in those prosperous times to fill the needs of its customers or its personnel.

Despite its magnitude, medical care is and must remain a personal service, not susceptible to the economies of mass production and belt-line methods used to turn out things, such as canned goods or automobiles. To some extent the price of its services fluctuates according to ordinary factors: for example, the purchaser's willingness to pay for the comfort of a physician's private office, or the prestige of a luxuriously appointed hospital room. But the consumer of medical service faces one condition different from that which determines any other item in his family budget: he can dictate neither the kind, time, nor amount of his purchase. The physician or hospital, on the other hand, the producer of service, must also deal with a unique consideration: neither professional ideals nor public opinion will consider fixing a "just" price and refusing service unless it is paid. A bill for a tonsillectomy may be $50 or $250 according to the family's ability and desire to engage private rooms and nurses and the services of the best known specialists. But it also may be $10, barely covering the current cost to a hospital, and depending on free service by the surgeon. Or it may be nothing at all, borne wholly by taxation, philanthropy and the doctor's contribution of service.

Out of the time-honored tradition which accepts care of the needy sick as a social responsibility, we have developed several means of meeting the costs of those least able to bear them themselves: the fine and still vital force of charity; taxation; insurance; and the sliding scale, an adaptation of Robin Hood's philosophy, whereby the amounts a physician receives from the well-to-do help him to temper the wind for those shorn by limitations of income or the heavy charges incurred by previous, frequent, or long-continued illness. Any retail business man, whose prime concern is with costs, would be distraught if he were obliged to decide what each customer should pay on the basis of income for a pair of shoes, for example, or a crib for the new baby. It is not surprising that the sliding-scale, an economic device used by men who are not primarily economists and who lack the business man's facilities for credit investigation, should have given rise to more complaints than any other recent attempt to adapt medical payment to ability to pay.

### *Collective Provision Necessary*

In the field of medical care, however, fluctuations in price are overshadowed by still more upsetting fluctuations in demand. In any ordinary year about half of the population will not suffer anything they recognize as illness; about a third will have one illness, the rest two, three, five, or even more. No one knows in advance in which group he and the members of his family will find themselves. The basic problem and solution of sickness costs have been expressed tersely in the recent report of the Commission on Medical Education, a group of physicians and medical educators whose studies were financed in part by the American Medical association and have been approved by the association's official journal. "The burden of ill-

ness," the commission declared, "falls unevenly on the population and is unpredictable for the individual. It can only be met satisfactorily through collective provision for medical care. The distribution of this burden over a group of the population can be provided through insurance or taxation."

### *Social Care*

This hit-and-miss burden of sickness costs has been greatly accentuated in recent decades by the increasing sum of medical science; we know and do far more than ever was done before to make life healthy and long. In part, we have paralleled the advance of medical science with social devices to make the practice of that science accessible. The rise of our public health administrations has been one of the signal social achievements of the United States in this century. With the discovery that tuberculosis is curable and communicable we assumed collectively, by taxation and philanthropy, most of the costs of caring for that major form of illness, and here again we have seen a return many times our investment. With the realization that "insanity" is sickness, we have taken on as a nation practically all of the cost of caring for mental disease. With the need for buildings and equipment for the care of surgical and other acute illness, at a cost too great to be met by individuals, we have provided from public and philanthropic funds over 90 per cent of the three billion dollars which have been required to build and equip our 7,000 hospitals. Nearly half of all the money that maintains these hospitals comes from public sources.

Through collective or vicarious means of government, philanthropy, and industry, we pay twenty cents of each dollar of the nation's medical bill. About one-seventh of the physicians in the country hold full-time salaried positions under such services and still more physicians have part-time salaries. The median net income of the full-time salaried men in 1929 was a trifle higher than that of all physicians in private practice, and nearly a third greater than that of all general practitioners. The great inequalities and inadequacies in the care of patients and the payment of physicians come in the services supported by the other eighty cents of that dollar, the eighty cents paid out of private purses for physicians, dentists, hospital care, medicines, nursing, etc. In any one year the few upon whom heavy sickness falls bear the brunt of the bill. Because it is too heavy for these few to carry by any manipulation of family income—past, present, or future—we have the paradox to which I alluded at the start of this article: lack of care in the midst of ample resources, lack of work for physicians when many sick people lie in need of service.

### *Barriers Between Doctor and Patient*

The barrier that separates doctor and patient is partly ignorance or fear on the part of some sick people. In some rural sections where there are few physicians and no hospitals the barrier may be distance as well as expense. But everywhere, even under the shadow of great medical centers, there is an economic barrier between need and service, a barrier which is not primarily cost, but is mainly *method of payment.* Detailed studies by the committee of a year's experience in the lives of 9,000 families, representing many kinds of communities and many levels of income, showed that under the fee-for-service system no group, even those with $5,000 and more a year, were receiving adequate medical care. For those in more moderate circumstances the lack was increasingly glaring. Nor have our good intentions for the poor compensated for the limitations of their incomes: those with the least actually spent a higher percentage of income for medical care than did the well-to-do. Lack was due in part to ignorance, but in vastly larger part to inability to pay under the present system, a system under which the committee found that probably not more than one per cent of the families of the country could provide absolute assurance for themselves that they would be able to pay the sickness bills they might incur.

### *Wastes in the Present Situation*

In the present scheme of medical service, moreover, are large wastes for which no individuals or single group are to blame. For every $100 which the physician receives as fees in private practice, $40 must go to meet office upkeep and other professional expenses, an "overhead" which can be reduced, perhaps halved, by pooling of offices and other measures adopted in group practice. Ignorance and clever advertising combine to draw a third of a billion dollars annually from the people for worthless or harmful "patent" medicines, and over 100 million dollars a year for healers and quacks. On the basis of hard and undisputed fact, the foreword to the committee's summary volume* declares: "Much of the knowledge and skill which could prevent disease, reduce suffering, and restore the sick remains unused; physicians wait in vain in their offices for patients who never come; hospital beds are empty, while millions suffer and tens of thousands perish for lack of care."

All sections of the committee on the costs of medical care agreed that it is essential to maintain the personal relationship between physician and patient. The well-trained general practitioner can care for the larger number of illnesses and the over-use of specialists is responsible for some unnecessary costs of medical care. If, however, Bernard Shaw had touched upon this subject in his American address, he would probably have said that what was the matter with the personal relationship between patient and physician in this country was that so many people hadn't any physician to be related to. Of the 140,000 physicians in private practice in the United States, fully 30,000 are specialists and about as many more have partly specialized their work. In the large cities the proportions are greater. The average income of the specialist is two and one-half times that of the general practitioner.

*The Costs of Medical Care, by I. S. Falk, C. Rufus Rorem, and Martha D. Ring. 1933. University of Chicago Press, $4.

What practical hope is there of simplifying the confusing and expensive variety of specialists among which the patient with no knowledge of medicine, but with a very keen desire for the best medical care must choose? Specialization is demanded by the immense and ever-increasing mass of medical knowledge and techniques. The confusions and wastes of specialism practiced by individuals in competing private offices can only be obviated when medicine follows the road traveled by education—not to mention, by industry—namely, by the organization and coordination of specialists, as in education is done by a university, and as has already been carried through with effectiveness and economy in the medical staffs of some of our best hospitals and clinics and by some private groups of physicians.

These experiments in group practice and the development of hospitals as centers of medical service for the locality, both for the general practitioner and the specialist, parallel experiments in collective payment for medical care through voluntary, non-commercial insurance plans such as now serve some two million Americans. Experiments and undertakings in better and more economical ways of furnishing medical service and in plans for distributing its costs are proceeding in many parts of the United States and are accumulating a body of experience from which, within a few years, more comprehensive plans of social action can and will be drawn. It is a hopeful sign that in several localities the medical profession is participating in these undertakings; likewise hospitals which recently through their national organization, the American Hospital association, endorsed the principle of periodic payment (voluntary insurance) against the cost of hospital care and are actively furthering it in many cities.*

### *Distributing the Costs*

The amount of money needed to support adequate medical care for everyone, with adequate recompense for those who provide it, is well within our ordinary means. But the method of payment we have been using has kept us from enjoying the public trust represented in the public provision of hospitals and medical schools, from getting the care we need individually, and from giving the doctor his justly earned due. Contrary to the general impression conveyed by some of the discussion of the committee's report, all groups in its membership concurred in the principle that now demands our common action, the principle of distributing the costs of sickness over groups of people and periods of time.

The two chief methods are taxation and voluntary group payment—that is, some application of the principle of insurance. The best way or combination of ways will vary from community to community, according to each community's needs, desires, and resources. There is no national formula. Medicine is in good hands. Its practitioners are actuated by high ideals. Nevertheless, furnishing and paying for medical service to the people of the United States present problems which cannot be solved by the profession alone, but which must be dealt with by the participation of profession and public. Against the risks of sickness which at times face all of us, and against which none but the wealthiest hold individual means of solution, nothing less than planned and public-spirited action will suffice.

### *Four Rules for Action*

In what directions shall plans be made or "public-spirited action" be sought?

1. In many communities there is present opportunity to cooperate with local hospitals in establishing "group hospitalization"; i. e., plans sponsored by the American Hospital association by which, in return for a specified annual fee, hospital service is provided when necessary. This plan should prove of particular interest to the so-called neglected "people of moderate means."

2. The depression, even though it may be departing, leaves us with a vast problem of medical care for the unemployed. Relief funds are, in most parts of the country, not used for medical care. Tax-supported hospitals are often overcrowded. Physicians have been called upon to give increased service without pay at the very time when their income from paying patients is seriously depleted. Churches and other agencies of good will must see that the unemployed are not neglected and that physicians, nurses, and hospitals receive a square deal.

3. Our health and hospital budgets are seriously threatened by the demand for economy in tax appropriations; and, in the case of voluntary hospitals, by shrinking in charitable contributions and payments from patients. To help maintain public health departments, voluntary public health agencies and hospitals are a demand of the first importance.

### *Need for Local Study*

4. The broad program which lies ahead is the extension of group payment for medical care through insurance or, in certain fields, through taxation. In some cities and towns there are examples of sound plans of voluntary sickness insurance. In other places, there are plans which are not operating well or which have been commercialized to the disadvantage of patients and physicians. The subject needs careful study in order to establish the best methods, which must be more or less adapted to each locality, and to determine the needed steps of voluntary action or through legislation. Local groups composed of laymen and physicians are needed to study their own communities or sections with respect to the present provision for medical care, the needs that are unmet and the ways of meeting these needs. National bodies can assist, but it is only through information, interest, and activity on the part of local groups that sound and democratic change can move forward.

*Pamphlets describing present plans of action, and literature and reading lists on the general subject of medical economics, can be obtained without cost from the Julius Rosenwald Fund, 4901 Ellis Avenue, Chicago, Illinois.

# The Silent Excommunication of the Poor

By Arthur E. Holt

NOT long ago I went with a Mexican family from the sugar beet field to bury their baby. I went because extended poverty had isolated them from their church. Because there was no money for hiring the services of a grave-digger, I paid for the digging of the grave myself. The baby had died without medical attendance, and six months before it had been born without medical attention. People who cannot pay shrink from services which cost money. They forego relationships which they need. In both Protestant and Catholic churches one can witness a silent excommunication of the poor.

Miss Hooker tells us that in the poorer Protestant hinterlands of America—a territory equal to three-eighths of the United States—there were fewer Protestant church members in 1926 than in 1916. A recent study shows that one denomination in all its churches between the Rocky mountains and the Mississippi river suffered an eight per cent loss between 1918 and 1928, a time when the economic life-blood was flowing out of that area. There is no explanation for the loss except that people isolated themselves from the church. The figures show that they still lived in the community. In an urban community like Chicago the distribution of Protestant churches just about correlates with the circulation of the Saturday Evening Post. People who have the mentality and the income which is attractive to the advertisers in the Post also support Protestant churches. This area is shrinking in size.

### *Personal Income and Church Costs*

The people have become poor, desperately poor; there has been little surplus income in city or in country and the churches are unnecessarily expensive. There is little economy of organization and the cost of being a church member has increased many fold in the last three decades. Dr. Giersbach's study on Protestant financing in Chicago has this significant paragraph: "It can be said with assuredness that religion has been increasing in cost in each denomination whether it be in the matter of giving service to church or Sunday school members or whether it be adding new members. All the denominations are becoming as alike as the proverbial peas in the pod."

Protestant statesmanship must face anew the question of its cost to the American public. It must deal realistically with its duplication of effort and it must deal with the per membership cost. It cannot carry on with a per membership cost which can only be attained in the upper levels of society.

Important, however, as it is that the church, if it is to preach the gospel to the poor, should maintain the strategy of poverty, it has a deeper concern at this time. The Christian religion has a message of hope for the weak. Can the church drill through the encrusted conventions of society and carry hope down to the common man's will to live? If it can do this the cause is not lost; in fact, the crisis may become an opportunity. Let me use some specific illustrations to make clear my meaning.

### *Where the Ku Klux Failed*

At Island Grove, Illinois, is the parish of a Catholic priest named Father George Nell. He has gone in and out among these people for twenty-two years until it is impossible to tell where he leaves off and the community begins. In all its struggles to live he has been its advocate. When the farmers struck against the oppression of the big milk company he was at their meetings with words of encouragement. He went into St. Louis and rang door bells explaining the meaning of the farmers' struggle. Detectives were put on his trail; he told them they were wasting gasoline—either he ought to ride with them or they should ride with him. For two weeks they rode with him and counted it their best assignment.

When the ku klux klan tried to organize central Illinois they failed completely within twenty miles of Father Nell's parish. No matter how the organizer denounced the Catholic priest the people thought of Father Nell and knew better. Church attendance is not a problem. Over roads impassable to auto traffic in wet weather they came, many on horseback, to pack the beautiful country church on Sunday morning. Here is a Catholic priest who has become the channel of grace to the common man's will to live.

### *Vitality in the Tabernacle*

I went some months ago to help a Congregational church celebrate an anniversary. Congregational churches do that rather well. In the evening the pastor, who has a sense of humor, offered to take me to a church "where the people were." It was an inexpensive wooden tabernacle with ever-expanding proportions. The minister was a layman, a local butcher who for twenty years had sold meat to the people and on Sunday had preached the gospel in the town and to an equally impressive congregation in the country. The people were ordinary folks. There was an air of expectancy in the crowded tabernacle.

The minister was preaching on the prodigal son. The large pulpit platform had become a swine pen in the far country; the minister was the prodigal; he was down in one corner of the pen, meditating. Suddenly he decided to return to his father. Going over to the edge of the platform, he scraped the filth off his shoes, and then started across the stage to the great reunion.

On his way he shed most of the major sins which dogged the life of the average man in that community and finally was welcomed by the outstretched arms of his father. We were all emotionally involved in his journey. It was as exciting as a ball game. The minister did not need two pulpits up in front and a long black gown to make us feel reverent. People went away different because they had busied themselves with the love and the righteousness of God. This church was not a rich man's game, it was a common man's fellowship.

*Securing Local Justice*

Chester Graham is pastor of the community church at Grant, Michigan. As an adjunct he carries on a "rural thought center"—he calls it a folk school. What happens inside the school is important but it is a small part of that in which Graham is interested. He has been drilling through to the community will to live. He has found not one will but many. One group of farmers were thrown in jail for resisting a mortgage foreclosure. Graham invoked the aid of the Civil Liberties union and guaranteed justice. Another group were convinced collectivists; they pooled their seven farms in one big collective and were making a collective attack on poverty. Neighbors derided them; Graham was their friend and offered them fellowship. He believes in organization—he became a promoter of the Farmers' Union for Michigan and hopes to secure five thousand members inside of a year.

Harold Hatcher is an honor graduate from Chicago theological seminary; in addition there is a degree from Indiana university and a year at the University of Marburg. He has identified himself with the Farmers' Union of Illinois. The average farmer in the United States had an income of $5 per week last year for the support of his family and the carrying on of his business. Hatcher shares their economic fate that he may undergird their will to live.

All these men have two common characteristics. They have accepted the strategy of the simple life and they have carried hope down to the common man's will to live. No longer is there, on their part, the silent excommunication of the poor. It is the fellowship of the meek who will inherit the earth. If they succeed, it may happen that the poor won't be so poor and these men and the church can ethically share in their prosperity.

# Pacifism at the Crossroads

By Edmund B. Chaffee

THERE are few readers of The Christian Century who are not familiar, at least in a general way, with the history and program of the Fellowship of Reconciliation. Born in England a few months after the onslaught of the world war, its religious-pacifist message was, in 1915 and 1916, brought to the United States and an American F. O. R. formed. Since then F. O. R. groups have been organized all over the world and their influence has been widespread.

During the war the F. O. R. provided a rallying center both in England and America for those men and women who believed that any and all war was contrary to the spirit of Christ and that no follower of his could consistently take part in it. Loosely organized, it aimed to be a true "fellowship" of those who were convinced total abstainers from war. It never was, what its enemies often claimed, a "pro-German" organization, for it repudiated the militarism of Germany just as heartily as it did the militarism of the allies. Since the war this organization has extended its membership and influence until today it has 10,000 members in this country and thousands in England and the countries of Europe. There are also strong sections in both Japan and China.

But this growth in membership and the change in the social situation in America brought new and pressing problems to the American F. O. R. The actual war being over there was no longer the immediacy of the problem which faced the membership from 1915 to 1918. There was more time and energy to analyze the whole social order and it was soon recognized that war is inherent in it. As an organization committed to the way of life disclosed by Jesus, the F. O. R. concerned itself more and more with the injustices of the present economic order. It interested itself increasingly in the struggles of the workers to better their conditions. Its officers participated in those struggles. The new membership which was added was primarily interested in that type of activity, for this new membership was increasingly from a generation that knew not the war.

*New Problems Emerge*

To this new generation which had not experienced the world war, the discussion of what one ought to do in the event of another was academic beside the vital and pressing issue of what to do in the "class struggle." Faced by the terrible realities of this class war as seen in the coal fields of Kentucky and the textile strikes of New Jersey, not a few of the active leaders of the fellowship began to doubt the efficacy of pacifist methods. Moreover some of the more recent accessions to the F. O. R. were persons who had not been much interested in the religious and Christian basis of the organization. And something of the nature of a drive has been on for several years to change this basis so that the religious nature of it should be merely the religion of social idealism and the name and figure of Jesus shoved well into the background.

XUM

With a knowledge of this background it is easy to understand why certain issues came to the fore in the annual conference which met recently at Swarthmore college, the famous Quaker school near Philadelphia. These issues were irrepressible. It was natural that they should be discussed by leaders of the fellowship, men and women who had earned the right to speak upon them. John Haynes Holmes, Roger Baldwin, Reinbold Niebuhr, and Arthur Swift, as well as the secretaries of the organization, spoke passionately their view of the crisis of the western world and the function of the fellowship in meeting it.

### *Differences Among Leaders*

John Haynes Holmes pointed out that a pacifism which depended merely upon the purpose for which a war was waged was not pacifism in any true sense and he was most dramatic in confessing the disillusionment which had come to him at the news of Einstein's disavowal of pacifism in the face of nazi terror. Reinhold Niebuhr was eloquent in his declaration that we were all caught in a violent and vicious social system, that our choice was not between violence or no violence, coercion or no coercion, but merely a choice between more or less violence and coercion. He made it clear that the time might come when one who believes in the rightness of the workers' cause might have to sanction their violence as they fought for a world of justice, peace and plenty.

Arthur Swift was one of the clearest of those who spoke in any of the conference sessions. He was under no illusions as to the barbarity of our present civilization but rejected any mass action which involved the deliberate taking of human life no matter for what good purpose it might be justified. He stated that for himself he would rather follow the road of reconciling love with all its seeming failure than walk in triumph along any other way. Roger Baldwin was characteristically appealing in his simplifying of the choice we must make—fascism on the one hand and communism on the other. Both involve violence but communism less of it. The true pacifist can only choose the least.

J. B. Matthews was in agreement with this latter analysis and voiced most vigorous dissent from a proposal to send any kind of communication to Hitler. Nothing, he believed, could ever be accomplished in that way. Nevin Sayre urged that the way of reconciling love be tried in all the situations faced by the modern world. A member and leader of the F. O. R. since its beginning he pleaded for the historic position of the fellowship which was that of opposition to all war.

### *Entire F. O. R. to be Polled*

Such conflicting views naturally provoked heated discussion among the rest of the delegates. It was finally agreed that it would not be fair to decide such basic questions by vote of the comparatively few present at this conference but that they should be decided by vote of the entire membership. A committee was appointed to frame the questions and send them to all the members of the organization. This committee is now working upon the questions to be submitted but is having a most difficult time in framing the issues involved so that there will be a fair statement of the divergent points of view. The committee has also been instructed to take this referendum with the utmost speed, for it is obvious that the work of the fellowship is slowing up because of the confusion of counsel in its leadership.

As one listened to the debates and the discussions and felt the temper of the conference three or four impressions stand out. First of all, the fellowship does not seem as definitely Christian as it once did. In the earlier years of its existence there was a more earnest desire to worship in the sense of communing with that great power which has brought us into being. There was always the thought of seeking to discover the mind of Christ for the problem faced. In this conference the amount of interest shown in the worship periods was not impressive and even the Sunday morning service of worship became another discussion with the same issues running through it.

### *The Difficulty of Defining Issues*

Second, there were so many points of view represented that it was most difficult to discover what the real issues were that were dividing the conference. It seemed as if the positions taken ranged all the way from that of Tolstoyan non-resistance to that of taking a gun at the sight of any injustice. There were those who felt that the real issue was that of violence. There were others who felt that the determining question was rather that of taking or not taking human life. Still others believed that the issue turned on coercion versus non-coercion. And others believed that the only test for the fellowship to apply was what could be done in love. As a result of this confusion as to the general principle which should be applied and the specific application of the general principle when once it is agreed upon there was little real meeting of minds. Arguments moved in circles. The issues were difficult to state. This possibly might have been remedied had the conference gone on for a day longer, for there was evidence that diverse positions were being drawn together and the disputants were coming to understand each other a bit more clearly.

Third, at times it seemed as if the choice faced by the modern world and by the fellowship as a part of it was made unreasonably narrow. The most vigorous of the speakers made it appear that we must choose either the soviets or Wall street. To some of us that choice seems unreal and false. We believe that Wall street is pretty well condemned from the standpoint of elementary justice and honor, to say nothing of love and the golden rule. However, we are by no means convinced that the ethics and spirit of Jesus are realized by Russian communism with its denial of personal liberty and the substitution of "liquidation" for forgiveness. May there not be "a more excellent way" and will not a Fellowship of Reconciliation seek to find it?

Fourth, as one listened to the debates it seemed as if the real issue might be phrased in some such way as this: Shall the F. O. R. apply the same rigorous pacifism which it preached in the world war to the class war now arising? Some such question as this is probably the crux of the matter. If the answer is *Yes*, then there will be not a few who will say the freedom of the workers is more important than the method used to accomplish it. They will have little enthusiasm for a fellowship which holds method as important as aim. If the answer is *No*, then what becomes of the outright pacifism of the F. O. R.? If the class war (in the literal sense of the word war) can be justified then it is likely that some international wars can be justified by a similar line of reasoning—say the United States and Russia pitted against Japan. The pacifism of the F. O. R. then becomes but a memory. The nature of the organization will have changed and the name should be also.

This is a testing time for all peace societies—particularly so for those which champion resistance to *all* war.

# BOOKS

## The Age of Character

THE DAWN OF CONSCIENCE. *By James Henry Breasted. Charles Scribner's Sons. $3.00.*

SEARCHING for the historical moment when ideas of right and wrong first came into existence is like trying to locate and explain the origin of life. It is a quest of very elusive materials. In seeking the beginnings of moral ideas, the quest is complicated by two facts: first, the ideas must be sought in written records; second, the oldest records are not as old as the ideas. Speaking of a text dating from the first dynasty, about 3400 B. C., and itself representing the transcription of a document enormously older, Professor Breasted says that "we have mirrored in it the oldest thoughts of men that have anywhere come down to us in written form." But this text, which consists of a dialogue between two gods, or perhaps one might say a drama in which they occupy the stage, "discloses the old nature god, the Sun-god Re, completely transformed into an arbiter of human affairs, already viewed from a moral angle." He guides human life "in accordance with distinctions between right and wrong."

It would seem, then, that even the oldest document is not old enough to carry us back to the dawn of conscience, and that the search fails at the very beginning. But not necessarily. That ancient text represents conduct as approved or disapproved only in view of the immediate temporal consequences, and defines right and wrong solely in terms of conformity to the will of Pharaoh. (What a comfort it would have been to the Stuarts and Bourbons.) The gods had originally been merely personifications of natural forces and phenomena, having nothing to do with the quality of human conduct. But when political society came into existence it was presently conceived as a concrete and visible moral order. That is the stage which this text represents. It does not show us the beginning of moral ideas, but it depicts a period when morality was still completely a function of the social and political order. It may be considered as proved, therefore, that the social process is responsible for the origin of moral ideas. At least it may unless it may be conceived that ideas of right and wrong had arisen independently during the unrecorded ages before political authority became strong enough to submerge them and to identify morality with loyalty and to stamp the result both with the seal of the sovereign and the sanction of the gods. But that takes us back again into the area of speculation. The testimony of history is that morality was a political before it was an individual virtue.

Many pyramid texts (dating from about 3000 B. C. and the centuries immediately thereafter) recognize the existence of a moral order other than political. Man has not only a king to obey but a family whose approval testifies to his moral worth. "I was one beloved of his father, praised of his mother, whom his brothers and sisters loved." Society is still the soil from which character springs; but *character* has sprung from it by this time, and not merely laudable conformity to the ruler's will. The words which mean conscience and character first appear in the written records of Egypt between 3000 and 2000 B. C. It is there that Professor Breasted finds "the dawn of character," and the circumstances under which he finds it confirm the previous evidence that morality grows not out of independent individuality but out of the organization of men in society.

The Age of Character is still only in its early stages. The Age of Tools and Weapons began perhaps a million years ago; the Age of Conscience and Character, less than five thousand years ago. No wonder we have more tools than we can use for the general welfare and more weapons than we can handle without endangering the social order. Since the most human thing about us—our sense of right and wrong, rudimentary as it still is, and our evaluation of character—had its origin in the social process, it is the part of wisdom for those who would be most completely human and for those who would guide humanity in paths of true development not lightly to discard the traditions of culture which the race has been at such pains to accumulate and not rashly to cut loose from the social structure which it has built up. Such is the conclusion of the historian.

It would be superfluous to observe that this book, or any other by Professor Breasted, is rich in the varied treasure of his extraordinary scholarship. It is not so much that he knows more about Egypt than any of the Pharaohs ever knew—though of course that is true—but that he has an incomparable ability to bring the dead and buried centuries to life and to impart a contemporary interest to a mummy or a coffin-text. That he can do this is perhaps due to his own possession of that "unconquerable buoyancy of the human soul" which, he insists, will carry humanity onward and upward in the Age of Character, despite the mournful predictions of those who think that the clock of history has about run down.

W. E. GARRISON.

## Books in Brief

THE LIVING UNIVERSE. *By Sir Francis Younghusband. E. P. Dutton & Company, $3.00.*

Sir Francis is a distinguished explorer, but he is not a great scientist. What he has to say here about the structure of the universe, the origin of life, the evolution of animals, and

the dawn and development of mind, summary and generalization upon the findings of the men who have really studied in these fields. When he argues that the universe is not running down, he challenges the conclusion of Jeans, but he has plenty of good company in doing so—scientific company just as respectable as Jeans. When he denies that the universe is a mechanism at all and asserts that it is powered by a cosmic mind, he also has company. The good scientists are not so confident here; some of the best of them say that it may be so but the fact, if true, lies beyond their cognizance. But one would feel that Sir Francis was making a more valuable contribution to the religious interpretation of the universe if he did not complicate it by making life on the stars a part of his total picture, and imaginatively carrying the evolutionary process on to far dizzier heights than any which he ever attained in climbing Mount Everest. "As reptiles developed into birds, *homo sapiens* may develop into *homo mysticus*. Judging from the experience of the past, such a 'jump' is more than likely to occur in the millions of years before the race." The author already shows signs of being homo mysticus rather than homo scientificus. He becomes almost too apocalyptic to be convincing. But when he refuses to class as mere clock-work a universe which contains minds that can argue as to whether or not it *is* clock-work—then he is homo sapiens.

ESCAPE: A BOOK OF ESCAPES OF ALL KINDS. *Edited by F. Yeats-Brown. The Macmillan Company, $2.50.*

Life is, of course, just one escape after another. The author gives his title a sufficiently broad interpretation to include De Quincey's escape from the world of reality to the world of drug-dreams, but most of the adventures which he has collected are not exclusively mental. They have to do with perils of prison, war, sea, mountains, fire, pestilence and robbers. Some of them are classic tales—Benvenuto Cellini and the Castle San Angelo, Casanova and the Inquisition, Grace Darling. Others are historical but less familiar tales of fortitude, cleverness, strength and sheer luck. Yeats-Brown, who will be remembered as the author of "The Lives of a Bengal Lancer," knows a thing or two about escapes himself, for he had a lively adventure in getting out of a military prison in Constantinople during the war; but he does not tell about this. This is rather a library of adventure—more than 900 pages.

A HISTORY OF CANADA. *By Carl Wittke. Revised edition. F. S. Crofts & Company, $6.00.*

Passing somewhat rapidly, though by no means superficially, over those first two centuries of Canadian history whose story has been most frequently told and is most familiar to Americans south of the Great Lakes, the author devotes nearly nine-tenths of his space to the political and economic history of Canada since the beginning of our war of independence. There are only brief and occasional mentions of literature and other aspects of cultural development, or of religion and the churches. This revised edition brings the matter so nearly down to date that it includes the Ottawa conference, the St. Lawrence waterway treaty, the budget of 1933, and the "first faltering signs" of recovery from the depression in the summer of 1933.

THE PRIVATE LIFE OF SHERLOCK HOLMES. *By Vincent Starrett. The Macmillan Company, $2.00.*

This is not another "return" of Sherlock Holmes; not the recital of hitherto unreported cases, but a skilfully executed study of the origin and development of the Holmes legend, the relation of that imaginary super-detective to certain persons in real life, and so far as necessary for this purpose, an account of the life of Sir Arthur Conan Doyle. Among the most interesting chapters is that which tells of certain Holmes-like pieces of detective work which Sir Arthur himself did. The only slip observed is the statement that he "received his knighthood from a grateful queen" in 1902. He did receive knighthood in that year, but the grateful queen died in January, 1901.

# A COMMUNICATION

## A Supplemental Laymen's Report

EDITOR THE CHRISTIAN CENTURY:

SIR: I feel that a further word of clarification is needed on the question of the relationship of the group I represent and the group representing the Laymen's report. I loathe controversy and regret that I have been drawn into it, but now in it I must go further.

1. There is likely to grow up the feeling that these are rival groups bidding for the attention and allegiance of the Christian church. I speak for every one of our group when I say that there is no such feeling on our part. We wish the other group well and hope for them a generous and fair hearing for their presentation. They have been and will be remembered in our prayers as they face their task. It may be that out of both presentations the American people shall arrive at a greater conception of Christian missions than each presents.

2. My answer to your very able editorial will be very brief. I am grateful that there is to be no fight between us. Thanks! Apart from your contention that the boards are not facing the demand for unity, you contend that we as a group in our presentation of Christian missions are not giving anything new as an underlying philosophy and spirit of missions, and so are discussing something besides the basic need, namely, that of doing away with duplication. Are you right there? Is it not possible that some of us are trying to put under Christian missions that very conception of the essential unity of the Christian world which is bigger than the denominational expression? Once get the fact established that we as Christians are fundamentally and basically one in the deepest thing in life, namely, in life itself, but that marginally we are divided, then we get the mentality for the outer changes in regard to overlapping and duplication. But you cannot get rid of the overlapping and duplication so long as the denominations have their institutions rooted in the idea of essential and basic difference.

I am attacking the problem there. I do come to the surface and say that since we are basically one we should act like it, and that we should do away with all duplication. But we cannot specialize on the mechanics of unity at the home base. We are too unfamiliar with that. However, we do have a board secretary along to meet the issue of unity in program. He takes over that portion of the discussion in my morning conferences and answers questions in reference to that.

But if you could eliminate all the competition and duplication you demand you would not necessarily insure that missions would then go on with power. Many union institutions and movements limp and halt just as denominational institutions and movements do. The basic question is whether we have sufficient certainty to be able to share what we have. It is at that place that the greatest decay has set in. We haven't sufficient certainty to be able to convert. That basic uncertainty, that fading out of positive and living convictions is more responsible for the decay in missionary giving than any other single factor. We cannot build it up by dogmatic assertions or reports of successes across the seas. We must open the possibility of regaining spiritual certainty by the method of ex-

XUM

perimentation. We must get men to respond to Christ's offer to try him to see whether it works. It does!

But that means that a man must see something so big, so compelling that he can give his whole heart to it. That leads to my next point.

3. The laymen in their report have undertaken a stupendous task, namely, that of presenting their conception of the message of the gospel, a spirit of approach and concrete suggestions for the reconstruction of the whole missionary enterprise. They have done their work honestly and devotedly. The men who comprised it were high-minded Christian men and women. But in view of the stupendous nature of the task, ramifying in so many directions, it would be a miracle of achievement if they had produced a report that was sound in all respects. Had they covered one phase it would have been a task that would have demanded all their powers, but when they undertook to recast the whole structure and spirit of the Christian missionary enterprise then the result is bound to prove defective here and there.

A year has gone by since the publishing of the report. Serious debate and consideration has taken place by world Christendom. The laymen themselves have had time to review their work and to listen to criticism. If their minds were open, and we believe they were, they must have received new light on many a problem which was obscure when they were close up to it. Serious objection has been made to the report not by narrow-minded dogmatists, but by fellow Christians equally devoted and interested as themselves, many of them long devoted to the enterprise and with the very roots of their spirits in it. Their objections cannot be flung aside as the statements of reactionaries, for many of them are not. Just as the criticisms of missions on the part of the laymen cannot be flung aside as ill-informed but must be faced, so these serious exceptions to the report must be considered.

My suggestion is this: let the laymen now come together again and revise the report in the light of valid criticism. Let them issue a supplementary statement clarifying many points that have been left obscure and are apparently subject to many interpretations. Surely now after a year their minds are clearer in the light of these discussions. I understand the report is quite a different affair from what it was in the first draft. Then let them face the matter again after their fellow Christians have spoken their criticisms.

I personally would like to be behind the report and behind the proposed changes which we all know must be made if Christian missions are to go on with added effectiveness in their world task. But many of us have our difficulties and we need assurance at certain points before we can do so. May I point out a few of my own difficulties—not all, but a few?

(a) I have the feeling, after I have read the first four chapters, of inward dissatisfaction. With so much of it I deeply agree and yet the sum total of the impression is that the word has not been spoken. I have the feeling that the interpretation of Christianity presented there has something less than the New Testament content. Christ is presented as one who in his "life" and "teaching" gave answers to life and religion which because of their "simple and essential nature" may be considered "final," that "he affords to all men who come to know him the most transparent and accessible example of a life lived greatly through immediate contact with God," that "this stands as a unique support to all who subsequently carry out the same venture," that "realization" of God comes through "devotion to the will of God." Thus the exposition goes on to its climax where we are told that we are to take as our aim in missions: "to seek with people of other lands a true knowledge and love of God, expressing in life and word what we have learned through Jesus Christ, and endeavoring to give effect to his spirit in the life of the world." Note the word "learned"; it is the key to the whole.

The picture we get is of a teacher and example, beautiful and unique. And yet while I am charmed with that I am dissatisfied, for my need and the need of the world is deeper than that of a teacher and example. I need a redeemer, a savior, with all the vital content those words can carry. When I came to Christ as a young man, if you had told me to follow his teaching and example I would have laughed at you. I couldn't. I needed to be saved from my sin and from myself.

I do not believe I am essentially different from other people. This is a human need, and I dare say that every single member of the commission will agree with me. And yet, there is no note of that sounding in the pages of the report. Christ as example and teacher—yes, but Christ as savior and redeemer, I do not find.

Please don't tell me I am pleading for orthodoxy. I have no interest in orthodoxy as such. I refuse a label of fundamentalist or modernist—I want to be a Christian. But I'm a man and any gospel that does not present me with an adequate answer to that need of being saved from my sin and myself is less than the New Testament presentation of that gospel and inadequate for its world mission.

(b) In unfolding the message which we are to give to the non-Christian world as Christianity we are told it teaches the "one God," that "he is not afar off," that he is "a personal love that actively seeks to win souls to a new relationship with himself," that "God is holy" but "is in no need of conciliation by gifts and sacrifices" and that "his presence may be real in personal life." Christianity "refers all this to the teaching and life of Jesus Christ."

All of this is very beautiful, but it fails to sound the depths. Where do I really see the nature of God? To me supremely in the cross. "The cross lights up the nature of God." I see there the universe turned into redemptive love, bearing all, forgiving all, and turning the whole into a triumph.

And yet the cross is not mentioned in the report. There may be a remote reference to it in the words that this "personal love is actively seeking to win the soul to a new relationship with itself," but that could be used by a Mohammedan, and is so remote that it scarcely registers. In the New Testament the cross is not remote—it lights up the whole.

I am not worthy to link myself with Kagawa but I feel with him the absence of this note in the report and that a religion without a cross is inadequate to meet a world of suffering, sinful men. Please don't tell me that the laymen could not use the word and idea because so many make the cross a shibboleth. I know it and suffer from it. But every other idea mentioned by the laymen as a part of their message suffers from the same prostitution. Yet they did not hesitate to use them. Ask the well-informed Hindu nationalist of India what to him is the central thing in Christianity and he will almost invariably say, the cross. The cross is the message that goes home to the soul of India, and yet it is absent from the report—an omission which in itself makes it inadequate.

(c) The report is confusing on the question of syncretism. There are three possible attitudes we can take toward the non-Christian religions: iconoclasm, syncretism or fulfilment. The first is dead among thoughtful missionaries, the second is the one into which the whole pressure of things in the east would take us, but the third is our position. It leaves us with an attitude of sympathy for all that is good and true in all faiths and yet leaves us with a distinctive message at the end—Christ fulfilling all and then presenting himself as the answer to universal need.

But fulfilment is not mentioned in the first four chapters.

XUM

The second, namely syncretism, seems to be the teaching of the report. I have asked literally thousands of ministers in the last few weeks what these sentences mean: "The final truth whatever it may be is the New Testament of every existing faith" . . . "He (the Christian) will look forward not to the destruction of these religions, but to their continued co-existence with Christianity, each stimulating the other in growth toward the ultimate goal, uniting in the completest religious truth." These ministers have been ministers of the great cities of this country, therefore presumably well trained, and yet out of these thousands only five have been able to say that these sentences mean anything except syncretism.

But I have it from one of the leading laymen that they did not mean syncretism. Then I submit that there is a lack of clarity here that is worse than confusing, for thousands of honest Christian ministers can see nothing but syncretism in it. Moreover, the same impression has been left on the Hindu mind, for one of the leading Hindus of India writing about the report said: "The chief insistence of the laymen in their report is the one thing which the Christian missionaries have learned from Hinduism," that one thing being syncretism, for syncretism is the very breath of Hinduism.

If therefore the laymen did not mean to set our faces toward syncretism as the goal let them say so. This is important, for syncretism belongs to a period of decay in philosophy and religion where they are no longer creative and can now only put together what has been created. It always has and always will end in paralysis. Unless the end leaves us with a clear message sufficiently distinctive, upon which the missionary movement can live, then it will gradually die of that lack of a distinctive message and purpose.

It may be that the laymen are teaching something other than any one of the three things mentioned. If so, it is very difficult to distinguish it from syncretism.

(d) Many feel that the laymen have given us what amounts to a social service program instead of what is demanded, namely, social reconstruction. I agree with the criticism. This is important, for if it means only social service it cannot command the future which will demand social reconstruction.

I have mentioned only four things which need to be refaced by the laymen. There are others. Now the laymen as individuals would all undoubtedly agree that these have to be restated and clarified. Then why cannot they do it and unite Christendom behind a great forward missionary program that will gather us all in? Surely a report once printed is not sacrosanct. It was in a state of flux until printed; has it now hardened into an orthodoxy which must be defended?

Would it not be well to heed the suggestion of such a thoughtful man as Professor Lewis when he said that the laymen made the mistake of expressing their faith conscious that the non-Christian world was looking on, that they should have declared their conception of Christianity freed from that consciousness, and then related it?

I repeat that I am not asking anyone to sign on the dotted line, nor am I asking for a statement that will satisfy so-called orthodoxy, but what I am pleading for is an adequate gospel under the missionary enterprise that will mean a great world redemptive movement and one that will not flatten out into a kindly philanthropy or end where the Unitarians have ended—with no missions at all.

Please do not tell me that the things that I have mentioned are theological and therefore irrevelant. The fact is that the most practical and important things in any movement are the ideas underlying it and from which it gains sustenance.

I believe, as I talk to the individual laymen, that that was their purpose, but under the shock of the criticism that came upon them from the east, they were apparently driven to say less than they intended to say. Some of us also have felt the terrific shock of that criticism and have been baffled, but have emerged with a stronger and clearer faith. From statements which the laymen themselves have been and are making outside of the report, I have the feeling that many of them have also emerged into clearer light. But the report was written in the midst of the shock. Could they not now gather up suggestions and their own clearer convictions and put them in a supplementary statement that will draw us together in a great forward movement?

This appeal which we make to the laymen carries with it of course its counterpart, namely, that we would be eager to appeal to the boards to reface the whole matter in the light of the changed situation brought about by this proposed restatement and clarification.

It may be that either before or after this restatement is issued all parties concerned could come together in a conference where in humility and prayer we could find a way out. The world situation demands it. Christ demands it.

E. Stanley Jones.

(See editorial, "Shall the Laymen Try Again?" page 1432.)

# The Question Box

*Ought a minister to use the new translations of the Bible in the preparation of his sermons, and in his pulpit readings? If so should he inform the congregation of the version he is using?*

M. E. S., Duluth, Minn.

SINCE it is the duty of the minister to interpret rightly the scriptures, he will wish to find out for himself what is actually written there. It is a commonplace of all modern scholarship that the older versions, including the authorized, or King James', give an inadequate rendering of many parts of the Bible. Most of the scholarly aids to a correct understanding of the text have come to hand since these versions were prepared, and even the revised versions share this limitation.

The competently trained minister will have some knowledge of the Hebrew and Greek languages, so that he can verify the readings, in the preparation of his sermons. But failing this, the modern speech translations provide a trustworthy version, and these are always available to the least scholarly. It would seem that the minister would wish to have at hand one or more of these modern renderings as he takes up the work of sermon preparation.

As to the pulpit use of the Bible, in consideration of the radical and illuminating changes that have been incorporated in the modern speech editions of the scriptures, it would seem advisable to employ them in the public readings, at least part of the time. It is always well to give the congregation the profit of knowing what version is being used. Some people prefer the sonorous phrases of the authorized version, without caring much whether they are intelligible or not. But most people wish to know what the Bible actually says, and are willing to sacrifice something of the stateliness of the language for clearness of meaning.

Particularly in the Psalms, which are usually employed in responsive services, is it well to use the best text obtainable. Some of the psalms are wholly unsuitable for public use, and ought never to be employed. Their sentiments are primitive and unchristian. Others are in need of expurgation before they are read in the service. One correspondent has suggested that the minister make his own selections from both Old and New Testaments, and have them mimeographed for the use of his people. This is a good suggestion where there are no readings in the hymn book, or where they are poorly selected. Fortunately most of the modern hymn books provide excellent responsive readings from both testaments; and although few of these are as yet taken from the modern speech versions, they are generally those of the revised versions, and therefore avoid the faults of the authorized form. H. L. W.

# NEWS *of the* CHRISTIAN WORLD

*A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE*

## Miss Booth Tells of Army's Birth

**Commander of Salvationists Addresses Kansas City Meeting—New Pastor for Baptist Church**

(*Correspondence from Kansas City*)

KANSAS CITY, Nov. 1.—Perhaps the most distinguished visitor of the past month was Miss Evangeline Booth, head of the Salvation army in the United States. Met at the station by a reception committee headed by Conrad H. Mann, president of the chamber of commerce, and Mayor Smith, Miss Booth was escorted to the Hotel Muehlebach where she was the guest of honor at a breakfast of the civic leaders of this city. On Sunday she spoke twice, preaching in the morning at the Scottish Rite temple, and in the afternoon at Ararat temple on "The World's Greatest Romance." In this speech Miss Booth dramatized the rise of the Salvation army from a street meeting in a London gutter to a host that carried its banners over the face of the globe. "The Salvation army was not born in a church," she said. "It was born amid the swarm of truckers, the cries of newsboys, the hoarse laughter of fallen women, in the sordid darkness of the outcast world. It was born, like Jesus Christ, our savior, a pariah by the wayside, and it came like Bethlehem's meteor, a star at midnight."

* * *

**New University of Kansas City Dedicated**

With a student body of 250, a stone building for classes appearing as though built for the purpose rather than for a private home, and a faculty impressive in the colors of the great schools of the country, the new University of Kansas City was recently dedicated. Dr. Burris Jenkins of the Community church gave the convocation address before a crowd of 2,000 townspeople, the student body, and the board of trustees and faculty. Dr. Jenkins voiced the sentiment of those who have made the university possible when he said: "Let us make this university unusual because it is better. What an achievement it would be if we could do something so original and so outstanding that others should come to us for guidance in shaping their own educational institutions!"

* * *

**Outstanding Leaders to Address Convention**

The 45th annual Missouri state Christian Endeavor convention which will be held here early this month is to be addressed by four outstanding religious leaders. The convention theme will be, "I Will." The following leaders will speak: Dr. Frank E. Mossman, president of Southwestern college, Winfield, Kan., "I Will See Jesus"; Dr. Samuel Garvin, dean of the Bible college of Dubuque university, Dubuque, Ia., "I Will Be a Christian"; Dr. W. O. Mendenhall, president of Friends university, Wichita, Kan., "I Will Be a Witness." Dr. Daniel W. Morehouse of Drake university will present an illustrated lecture on the wonders of the universe.

* * *

**First Baptist Church Calls Pastor**

The First Baptist church of this city recently extended a call to Rev. Robert I. Wilson, pastor of the First Baptist church of Jamestown, N. Y. Mr. Wilson, a graduate of Haverford college, taught for some time at Hartford theological seminary. Before going to Jamestown nine years ago, he served as pastor of the First Baptist church of Rochester, N. Y. Since the death of Dr. A. Ray Petty the Kansas City church has been served by Dr. Edwin B. Pratt as interim pastor. Dr. Pratt recently accepted the pastorate of the First Baptist church in Denver.

* * *

**Paul Harris Rouses Kansas Students**

Paul Harris, jr., who is in charge of student work for the National council for the prevention of war, has just completed a most effective speaking tour of the colleges of Kansas. At each college center he also addressed women's clubs and other civic groups on the need of education for peace. His greatest contribution, however, was the fact that he has in each college and community sown the seed for a self-perpetuating peace movement which will have much to do with making the educative peace plan a reality. His plan is, in essence, for groups to work for peace through securing the name of their precinct chairman and through him securing information as to the position of the congressman and representative on certain issues. Indications are that Kansas representatives will soon have their ears to the ground to catch the desires of Kansas voters and near-voters.

* * *

**University Dean Passes**

Joseph Granger Brandt, dean of the college of liberal arts and science at the University of Kansas, died recently at the Bell memorial hospital in Kansas City. Commenting on his death Chancellor E. H. Lindley said, "The University of Kansas has sustained a great loss. Dean Brandt had won the respect and confidence of faculty members and student body."

* * *

**Kansas Pastor Receives High Kiwanis Honor**

Dr. W. S. Dando, popular pastor of the First Presbyterian church of Emporia, Kan., ("The College church") was recently honored by being elected governor of the Mo-Kan-Ark district of the Kiwanis International.

IVAN G. GRIMSHAW.

## Missions Meet Packs Stadium

**Dr. Stanley Jones Delivers Address—Other Religious Assemblies—World's Fair May Continue Next Year**

(*Correspondence from Chicago*)

CHICAGO, Nov. 6.—One has to go back in memory 25 years to recall such great missionary mass meetings as are now being held in Chicago. Probably even then, when the Laymen's missionary movement was at the height of its power, there never was so largely attended a mass meeting as that held Sunday afternoon, Nov. 5, in the Stadium. The post-war Interchurch world movement also held meetings which filled Orchestra hall and other great auditoriums, but no one of them brought together as large an assembly as that gathered yesterday. But one is struck by a strange difference in tone in the meetings today and in those of the yesterdays referred to. There was no note of apologetic in the earlier meetings. Twenty-five years ago the note was militant, almost unqualifiedly imperialistic; 15 years ago, high-pressure business promotion and salesmanship characterized missionary propaganda. Today, the missionary movement seeks to justify itself in these gatherings, and to answer the questionings and doubts which have expressed themselves, not only in the formal findings of the Laymen's inquiry, but even more significantly in the steadily decreasing support which the enterprise has been receiving from the churches. The attendance would seem to indicate, at least, that church people have not lost their interest in missions, however critical some of them have become of some phases of the program. Out of this effort it is quite probable that there will issue deepened concern and increased support, possibly accompanied by some significant modifications of missionary policy.

The team conducting these meetings is simply tremendous in its personnel: Dr. E. Stanley Jones, of India; the Episcopal missionary bishop, Rt. Rev. Logan H. Roots, of Hankow, China; Miss Yi-Fang Wu, president of Ginling college, of Nanking, China; Dr. Herman Chen-en Liu, president of the University of Shanghai; Miss Lillian Picken, social worker and evangelist, of Satara, India, and others. In addition to addressing the mass meeting Sunday afternoon, these speakers were assigned to outstanding churches Sunday morning and to community meetings Sunday evening. This morning there is being held a union ministers' meeting in Chicago Temple and this evening a young people's meeting.

* * *

**Other Church Assemblies**

On Friday evening, Nov. 3, the Presbyterians of Chicago gathered in the Fourth

Presbyterian church in a meeting which brought to a climax the Presbyterian "spiritual recovery campaign," which has been under way for some weeks, and also celebrated the 250th anniversary of the founding of organized Presbyterianism in the United States.

Lutheran bodies are celebrating the 450th anniversary of the birth of Martin Luther. The Missouri Synod Lutherans met yesterday in the Stevens hotel, with Rev. G. Schuessler as speaker. Next Sunday afternoon other groups will meet in the Moody church and the U. of C. chapel.

Today is "Bishops' day" at the Century of Progress. A great number of bishops from all parts of the world are guests of the Episcopal diocese of Chicago. Yesterday they occupied Episcopal pulpits in various sections of the city and suburbs. Today, at noon, they are to be entertained at luncheon by fair officials, after which they will tour the exposition.

* * *

**"Personal Liberty Day" At the Fair**

Fifty bars are to be erected at the world's fair, Nov. 8, at which 2,000 barrels of free beer will be dispensed for the celebration of "Personal Liberty day," when, it is anticipated, the 18th amendment will have been repealed. In response to a protest by the W.C.T.U. it was announced that the name had been changed to "Personal Responsibility day," but the name first suggested is the one actually being used. "Unbridled License day" probably would be better. The management of the fair disclaims all responsibility and seeks to give the mayor and council whatever credit or blame attaches to the prospective orgy.

* * *

**Shall the Fair Continue Through 1934?**

It seems likely that the Century of Progress will continue through 1934, although no final action has been taken by the management. The committee on "A Century of Progress through Religion," however, has advised the fair management that, unless the "peep shows" are closed, there will be no Hall of Religion, nor any religious participation. Such participation, the committee says, would be tantamount to approval of "the present moral conditions at the fair, which are growing steadily worse and worse."

* * *

**And So Forth**

Mrs. Roosevelt recently made a two-day visit to Chicago in the interest of the 1933 rally for the mobilization for human needs.

The National Council of Catholic Men has just closed its sessions. The speakers unanimously backed the program of NRA, and, with almost equal unanimity agreed that America is entering "a new social order from which permanent changes in industrial control will result."

The Illinois Baptist state convention held its 89th annual session in the Woodlawn Baptist church, Oct. 26-29. Rev. C. B. Allen, pastor of First Baptist church, Rockford, was reelected president. The convention passed a resolution affirming its "unshaken conviction that the only satisfactory method of dealing with the liquor traffic is to secure its complete elimination from our national life."

CHARLES T. HOLMAN.

# War Resisters Hold Meeting

**Dr. Holmes, Rabbi Wise, Speak—Technocracy Meetings—Christ Church—Auburn Conference Findings**

*(Correspondence from New York)*

NEW YORK, Nov. 4.—New York peace groups are taking advantage of Armistice day next week to urge their message upon the public. On Armistice eve, November 10, the War Resisters' league will hold an open meeting and consecration service at the Free synagogue at which the principal addresses will be made by John Haynes Holmes and Stephen S. Wise. The service of consecration will be for those young men and women of all nations who are prepared to declare their intention never to take part in any war no matter for what alleged purpose it may be waged. Point is given to this kind of war resistance by the announcement this week that 200 students at Columbia have publicly taken this position. A number of peace societies plan on holding an outdoor mass meeting on Washington square, Saturday afternoon, Nov. 11, and a group of students at Union theological seminary have arranged a peace meeting in the seminary chapel on the morning of that day. As the war threat grows it is good to see that the peace groups are becoming aroused to the danger. Probably what is most needed now is some general strategy on the part of outright war resisters so they may act most effectively if war really comes. In spite of the growth of the peace movement in our churches the pacifists cannot yet flatter themselves that the rank and file of even our most forward looking churches would choose the cross in preference to the flag if such an issue ever came.

* * *

**Methodist Churches Unite**

Mention has been made from time to time in these columns of the new building being erected for the Madison Avenue Methodist Episcopal church. That building is now almost ready for occupancy and the congregation will move into it the latter part of this month. The 61st Street Methodist church, of which Rev. Benjamin F. Saxon is minister, will unite with the Madison Avenue church and the combined church will be known as "Christ church." The ministerial staff will be headed by Rev. Ralph W. Sockman. The new church is considered the most beautiful in the denomination.

* * *

**Technocracy Meetings**

It was just about a year ago that some of us first attended a meeting to discuss "technocracy." Since then this movement has come and gone so far as newspaper publicity is concerned. But it has not gone so far as the deep impress made upon the public mind is concerned nor has the technocracy group passed out of the picture. Under the leadership of Howard Scott, meetings are held weekly in the Engineering Societies building where the trend of affairs is discussed from the technocratic viewpoint and plans are made for the new society that is to be. At the meeting last Thursday night Mr. Scott voiced his disbelief in the efficacy of the ballot in meeting the crisis upon us. "In fact," he said, "you could organize the inmates in any of our insane hospitals and teach them to put paper in a slot and it would be just as effective as our elections." Mr. Scott points out that the number of technocracy groups throughout the country is steadily growing.

* * *

**Findings of Auburn Conference**

Last June a conference on "The Church and the Social Order" was held at Auburn, N. Y., under the sponsorship of the social service committee of the New York synod and the committee on social and industrial relations of the Presbyterian board of national missions. These findings have been published in a little leaflet which may be secured by writing the Presbyterian board of national missions at 156 Fifth avenue. That this conference dealt realistically with the situation we must face today is shown by this paragraph of the report: "Non-violent coercion, such as peaceful picketing, strikes, not intentionally accompanied by violence, boycotts, etc., are legitimate methods of social change and may be necessary: for if we rely on persuasion alone we perpetuate a system which is based on coercion—the less obvious coercion which goes with economic power. By so doing we remain for a longer time than need be the beneficiaries of that system and cannot wash our hands of its injustice."

* * *

**Dr. Cadman's Radio Hour Changed**

Dr. S. Parkes Cadman begins his 11th year as a radio speaker tomorrow and for the first time will be heard during a morning program over the National broadcasting company network. He will speak from 10:00 to 10:30 a. m. This change in the hour is the result of a year's investigation made by the joint religious radio commission of the Federal council of churches which showed that there would probably be more listeners in the morning than in the afternoon.

* * *

**Terzani Defense Committee**

A "Terzani defense committee" has been organized and is collecting funds for the defense of Athos Terzani, who is held on a charge of murder growing out of a fascist demonstration last summer. To the liberals who have looked into this case it seems as if another Sacco-Vanzetti case were in the making. The defense committee is headed by Norman Thomas.

* * *

**The Election Draws To a Close**

Our exciting mayoralty campaign is almost over. There have been many acts of vandalism such as the throwing of stones and bricks into windows where LaGuardia posters were displayed and it is likely that there will be some violence at the polls.

EDMUND B. CHAFFEE.

# Dr. Machen Heads Mission Board

Presbyterian Fundamentalists Organize New Body As Issue of Denominational Loyalty Is Raised

*(Correspondence from Philadelphia)*

PHILADELPHIA, Oct. 31.—Headed by Prof. J. Gresham Machen, of Westminster theological seminary, as president, an independent board for Presbyterian foreign missions has been organized, with temporary headquarters here at 501 Witherspoon building. This revolution of the ultraconservatives, it is asserted, comes from the refusal of the general assembly last May to institute a reform of the existing board and seeks to "promote truly biblical and truly Presbyterian foreign missions in clear opposition to modernism." Rev. Charles J. Woodbridge, missionary from the French Cameroun, West Africa, has been invited to serve as general secretary. "Bible-believing" Christians in the Presbyterian church are being asked to support this anti-official board. The other officers elected are vice-president, Rev. Merril T. MacPherson; secretary, Rev. H. McAllister Griffiths; treasurer, Murray F. Thompson; additional members of the executive committee, Rev. Wilbur M. Smith, Rev. Paul Wooley, Peter Stam, jr., Miss Mary W. Stewart. For the sake of efficiency these have been chosen from Philadelphia and vicinity, but the membership of the board represents the entire area of the Presbyterian church, including the Pacific coast.

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**Make Board Support Test For Ordination**

This foreign missions controversy has come before New Brunswick and Chester presbyteries. At the New Brunswick presbytery, which has within its membership the president of the New York board and Princeton theological teachers, a resolution was adopted, 40-19, providing that candidates for licensure, ordination, or transfer "shall be examined as to their willingness to support the regularly authorized boards and agencies of the Presbyterian church, particularly the board of foreign missions," and that a "record of this examination shall be made in the minutes of presbytery." Dr. C. W. Hodge of Princeton asked to be recorded in the negative vote. Rev. T. E. Montgomery joined Prof. J. Gresham Machen in formal dissent and protest. Prof. Machen denounced the action as an unlawful, additional pledge to those of the "constitutional questions," that such an examination deals with fitness and not willingness for future acts, that this changes board support from a free-will offering to a tax, and that it will be an ethical evasion to the ministry and a degradation to the boards.

* * *

**Moderator McDowell Pleads for Loyalty**

In response to several inquiries concerning his recent visit to synods and presbyteries regarding the attitude of the Presbyterian church toward those who refuse to support the work of the church as embodied in its boards and agencies, Moderator John McDowell said: "I know of no power which can compel a minister, an elder, a deacon, or a communicant to remain in the Presbyterian church one minute after they decide they want to get out. They have a right to get out, but in doing so they must follow the constitutional procedure of the Presbyterian church, for ours is still a church of law and constitutional processes. On the other hand, if any minister, elder, deacon, or communicant decides to remain in the denomination, while they have a right to work for any changes in doctrine, in government, or in work which they desire, they must work for these changes in harmony with constitutional procedure; and while they are so working for them, they must be loyal to the doctrine, government, and work of the church as embodied in the local church and in the boards and agencies of the general assembly."

* * *

**Chester Presbytery Commended For Support**

Moderator McDowell complimented the Chester presbytery on the temper in which its support of the Presbyterian board of foreign missions was reaffirmed. "By this action," he said, "we have saved some of the best men that God has ever given a church from becoming heartbroken." The resolution adopted was: "We recommend that our churches and ministers continue their support of our board of foreign missions, and that they be encouraged to pray and work for the restoration of the confidence of many earnest Presbyterians who are distressed by certain of the present tendencies of the administration of the board." One pastor charged that "taking support from the board will permit those several hundred missionaries in the field to starve. If any man has any charges against the board, let him prefer them in place of holding a convention in this country to set up an antagonistic group."

* * *

**Discuss "An Adequate Spiritual Leadership"**

Under the Philadelphia federation of churches and the Federal council commission on evangelism, a discussion was held of "An Adequate Spiritual Leadership" by Dean Charles R. Brown, of New Haven, Dr. Bernard C. Clausen, who leaves Syracuse for Pittsburgh, Dr. Jesse M. Bader, of the Federal council, and Dr. C. C. Rasmussen, of Washington. Dean Brown spoke on "The Call of a New Day" and "The Things We Live By." Dr. Clausen in his plea for "Rekindling the Fires" urged: "Find somebody your size, and try to win that one to allegiance to Jesus. Christian life languishes when it is not nourished by this hand-to-hand experience." Dr. Bader stressed a spiritual recovery program in continuous evangelism. Dr. Rasmussen gave an impressive testimony of the growth of his Luther place church, Washington, not as a new method but as an old zeal renewed. To him the largest single factor in this success was the birth of the will to evangelism. "Where there is a will to evangelism," he insisted, "there is a way." Having brought them into the church, his task was now to build them into the church.

* * *

**Anglo-Catholics Celebrate Oxford Centenary**

The American observance of the centennial of the Oxford movement of Keble, Pusey, Newman, and others, brought to this city the Catholic congress of the Protestant Episcopal church, or, as their bulletin reads, the Catholic congress of the Episcopal church (with the word Protestant omitted). Its subject was "The Catholic Revival and the Kingdom of God." Bishop Taitt welcomed the delegates. "The ultimate aim of the Oxford movement," said Dr. Frank Gavin, of


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General theological seminary, New York, "is a larger catholicism than is found in Rome."

The high point of the Catholic congress was its high mass in convention hall, which was impressive with 15 bishops, 700 priests, and 1,000 others in the processional, and 10,000 in the congregation. The plain habits of the Franciscans stood out in vivid contrast with the others, brilliant vestments, the most valued of which was from Rheims cathedral, worn at the coronation of Louis XV of France in 1732. Bishop Perry's cope, it is said, was shipped here in a case large enough to hold a piano.

* * *

**Pastors Assail Anglo-Catholic Congress**

Dr. Ivan Murray Rose, of the First Baptist church in this city, joined Dr. Alexander Griswold Cummins, of Christ Protestant Episcopal church, Poughkeepsie, in an attack on the Anglo-catholics and their congress. "They have come right up to our very altars and flagrantly told us that we are not only wrong, but that there is no right for us to exist," insisted Dr. Rose. "The Anglo-catholics declared that Protestantism is a menace. They want to insist that Protestantism's position of the free heart is untenable. The thing which the Anglo-catholics did here for religion should demand a showdown from Protestants everywhere. Either we are advocating an empty possibility, or else we have a mission that must be fulfilled."

* * *

**And So Forth**

"Creating a Christian Commonwealth" is the theme of this season's series for the luncheon conferences of pastors and religious educators, at the Whittier. Dr. Leon Kurtz Willman, of the First Methodist church, Wilkes-Barre, and chairman of the social service commission of the Pennsylvania council of churches, opened the series on the question: "What can and should the church do to help in creating the right attitude in the solution of present-day social and industrial problems?"

Enrolment in the theological schools in this area has been reported as follows: Eastern Baptist, 198 (gain of 5); Lutheran at Mt. Airy, 93 undergraduates, 77 postgraduates (last year 116 and 79); Princeton, 215 (against 240 last year, in line with the trustee action of a limit of 200); Westminster, 88 (compared with 79); Crozer, 87 (a few less); Philadelphia divinity, 71 (compared with 76); Reformed at Lancaster, 66 (gain of 3); Evangelical at Reading, 26 (in place of 32); Moravian at Bethlehem, 14 (instead of 18).

Dr. C. W. Kitto has been appointed to the board of ministerial training of the Philadelphia Methodist conference, and Dr. W. H. Ford elected chairman.

The Evangelical churches in this city celebrated the centennial of their organization.

Haverford college, a Quaker college of highest rank, celebrated its centennial by the dedication of a new observatory. Dr. W. W. Comfort is president.

Friends and Mennonites joined with all Germantown in their 250th anniversary.

CHARLES DANIEL BRODHEAD.

# Canada Hears Many Notables

**William Paton, Dr. Hocking and Others Lecture in Toronto—Seek Spirit's Guidance in Economic Planning**

*(Correspondence from Toronto)*

TORONTO, Nov. 4.—An extraordinary succession of representatives of international Christianity has entered into the stream of Canadian life during the past weeks. First of all came William Paton, secretary of the International Missionary council and editor of the International Review of Missions. He gave a course of lectures on India, having served missions in that field for many years and being still in close personal contact with the leaders of the Indian nationalist movement. He argued that the nationalist movement was itself the direct outcome of the British administration in that continent, first as bringing the idea of nationality, then as providing a language universal among the educated or articulate classes, and also as maintaining for a long time—for the first time in Indian history—such security against invasion that national unity has become a factor of the common mentality. Of course, he traced the changes which are called for both in the mind of the home-lands and in the missionary policy. He was quite confident that if the present proposals before the British parliament are carried into effect without serious change, the scheme will be accepted, though without much enthusiasm, and become the working base of future political developments in India.

* * *

**Nazis and Jews**

Then came Francis Parkes of Geneva, secretary of International Student service. An Oxford man, he embodies the fine judicial temper which is supposed to characterize the graduates of that seat of Christian culture. His recent efforts have been given to the grave situation arising from anti-semitism. He traced this form of Christianity to the influence, in the fourth century and later, of the severe denunciations ascribed to Jesus by the fourth gospel. This aspect of early Christian literature did not seriously affect the mind of the church in the earlier centuries. Mr. Parkes was confident that the reports of nazi atrocities against Jews in Germany have not been exaggerated.

* * *

**International Understanding**

A sustained effort to arouse public opinion against all warlike tendencies, tempers and policies was inaugurated by the addresses of Sir Norman Angell, the pioneer of the work of dispelling the optical illusion that war can pay the victor. He with Prof. Zimmern, who has been until recently chief of the division of the League of Nations charged with intellectual cooperation, and Mrs. Zimmern, were able to reach large numbers of people with their informed though grave interpretation of world politics as they affect the prospect of peace. This effort is to be followed very shortly by another campaign of interpretation of Italian spirit, aims and political philosophy to the Canadian people.

* * *

**Professor Hocking Vindicates Missions**

On top of all this came Prof. W. E. Hocking of Harvard who delivered the Chancellor's lectures to the theological alumni of Queen's university. The large number of ministers who gathered for the week to hear Dr. Hocking on "Problems of Protestant Missions" went home with a new and unclouded conviction that missions must go on. For some of them it was disturbing to be told that the report of the great commission in the first gospel is so affected by the historical study of the New Testament that it does not afford a sufficient basis for the missionary faith. But this same process only reveals how deeply the first century Christians must have cherished the world mission that they included this program in their canon of scripture. Just as Jesus did not give the same message to everyone whom he met, so missions may vary both in message and in method. But to support changes which the best missionaries have advocated for 30 years is not to condemn missionary work, though the fact that the changes have not yet won the support of all sections of the church indicates the need of reaffirming the demand. Dr. Hocking found himself perfectly *en rapport* with his Canadian audience, composed as it was predominantly of people associated with United church missions. It is only fair to say that in the main—with the exception of some most devoted and experienced missionaries on the smaller mission fields—the attitude which Dr. Hocking represented in these lectures has been for a long time familiar, and welcome. This fact ought to be mentioned in explanation of the lack of excitement over the Laymen's report in some Canadian circles. It must also be said that the parts of the Laymen's report which have most inspired controversy in the United States scarcely played any part in the lectures at Queen's.

* * *

**And So Forth**

The movement in the churches toward radical change in social organization finds time just now for serious second thoughts; and many are seeking earnestly to discover whether the best form of declaration and advocacy has been adopted. Several groups of earnest students are quietly working, seeking to find the guidance of the Spirit into such paths of advance as will best express the Christian spirit in economic life.

A distinguished veteran of the fight against liquor in days gone by passed away last week in the person of the Rev. William Kettlewell with his more than 80 years of honored service.

Many readers will be glad to hear that the chancellor of Victoria university, Dr. E. W. Wallace—for many years associated with Chinese Christian education—is definitely progressing toward convalescence after a serious illness. Few leaders of the church have been able in such short time to make a deep impression on the life of the church and any interruption of his fine service would have meant untold loss. But he is steadily coming back—thank God!

ERNEST THOMAS.

# Sunday-Schools Thrive in Texas

**Dallas Holds Record—Thanksgiving Plans —Texas Methodism Will Celebrate —Honor for Dr. Graham Frank**

*(Correspondence from the Southwest)*

WACO, Nov. 3.—It is believed that no city in the class of Dallas in the whole world exceeds it in Sunday school attendance. According to figures compiled by William N. Wiggins, veteran Sunday school worker, Dallas has two schools that average close to 3,000 each every Sunday and a large number in the 1000 group, while the regular attendance of all put together runs beyond 50,000. The two largest are the First Baptist and the Cliff Temple Baptist. The next largest is the East Dallas Christian. Methodist schools, of which there are many, come next and divide honors with the Baptists in the sum total. Best of all, the growth during the last decade has been far in advance of the rate of population increase. The attendance throughout Texas compares favorably with that of Dallas.

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**Horse Racing Returns**

Horse racing, with pari-mutuel gambling, returned to Texas last week, with much ado from the press. Ranchman Waggoner, oil magnate, who felt that he could not die happy until his Arlington Downs should be the scene of such racing, had his cup of joy filled to overflowing. The full liberal tide has now inundated Texas, with 3.2 beer sold in dry counties and nothing done about it by the enforcement officers. Meantime drunkenness increases, crime does not recede and automobile accidents are appallingly frequent.

* * *

**Will Give Thanks in Spite of Depression**

Although the depression has but slightly yielded, Texas people are determined to be thankful. As indicative of this, take my own city. On Wednesday preceding Thanksgiving day all the civic clubs are uniting in a huge banquet, where the speaker will be Dr. George W. Truett of Dallas. Pastors will be honor guests. Three days of special thanksgiving meditations will be conducted by the federated missionary societies of the city, and the various churches will hold services as usual.

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**Methodism, Though Debt-Burdened, Advances**

Methodist conferences in session throughout the section are grappling with debts, which are estimated to run as high as $8,000,000 in Texas, or about $200 per member. Pres. C. C. Selecman reports Southern Methodist university as having assets of $6,000,000 and as having lived within its budget last year. Other schools of this denomination are to be merged or discontinued. Aside from discouragement over debt, the denomination is rejoicing over gratifying advancement. Next year will mark a great centennial celebration of Methodism in Texas.

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**And So Forth**

Dr. J. B. Tidwell, professor of Bible in Baylor university, has just concluded an evangelistic campaign with the First Baptist church, Houston, Dr. E. D. Head, pastor, in which there were over 100 additions to the church, most of them by baptism.

About 2,000 Baptist students from the colleges and universities of Texas met in annual convention in Denton this weekend. Chief speakers were Dr. Roy C. Angel, pastor First Baptist church, San Antonio; Dr. T. L. Holcomb, pastor First Baptist church, Oklahoma City; and Dr. Marshall Craig, pastor Gaston Avenue church, Dallas. Christian life on the campus was the theme.

Fellow-churchmen paid tribute to Dr. Graham Frank, pastor Central Christian church, Dallas, last week in recognition of his having been reelected secretary of the international convention of Disciples of Christ for the 21st time.

A suit is pending against the board of regents of the Texas agricultural and mechanical college, a male school, by some young women seeking to compel the regents to allow the young women to matriculate as students. As yet the case has not come to trial, but the legal maneuvering is being watched with keen interest by the public. This is the only college in Texas which excludes women. Baylor university claims to be the second educational institution in America to admit women on a parity with men.

JOSEPH MARTIN DAWSON.

**Presbyterians Protest U. S. Naval Program**

The $238,000,000 program for enlarging the U. S. navy is condemned by the Board of Christian education of the Presbyterian Church in the U.S.A., as wasteful, creative of suspicion, and burdensome in a time of depression. The statement, which is issued by Dr. J. A. Stevenson, closes: "God pity the world if this is the best device that the United States can promote in order to help end a depression. May our present leaders have a new vision of the desirability and possibility of peace, the courage and intelligence to lead this great nation to throw her influence to progressive disarmament and so lead us in the great adventure of peace on earth."

# Youth Leader Stresses Faith

**Siam Buddhists Impressed by Religious Message—Organize People's Assembly —An Economic Program**

*(Correspondence from Siam)*

BANGKOK, Oct. 13.—Last week Bangkok was privileged to receive a visit from Mr. and Mrs. Tracy Strong of Geneva. Mr. Strong, who is head of the boys' work staff of the world's alliance of the Y.M.C.A., is on a tour of the far eastern countries where the "Y" is at work. His wide experience with youth movements of the world enabled him to give messages which impressed Christian and Buddhist alike. He made men think, and his interpretation of the place of Christianity in a restless world was one that commanded their respect.

At Chululongkorn university, Mr. Strong gave two lectures entitled "Widening the Horizon" and "Raising the Zenith." After a striking characterization of some of the proposed solutions of the problem of world unrest, he spoke frankly on the place of religion and faith in the modern world. I quote only his closing thought: "The need today is for an ever widening horizon in which our interests are seen and blended with those of all others and an ever heighening zenith in which the welfare of man is lost in the desires and will of God." At the Rotary club he named five modern men whose ideas have profoundly affected the world since 1917—Woodrow Wilson, Sun Yat-sen, Gandhi, Mussolini and Lenin. He contended that races and nations must learn to respect their differences and to face facts rather than to make prejudices the basis of action.

* * *

**Discuss Religious Questions**

For some months a group of American and European young men have been meeting to discuss religious questions of common interest. Every Friday we get together at the home of the chaplain of Christ church and one of the members presents a paper. The discussion never fails to be stimulating, for several points of view are represented, and there is no ban on free

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—*Ernest Fremont Tittle.*

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speech. Best of all, the laymen are not backward in challenging statements made by the clerical members of the group. Here are some of the subjects which have been discussed recently: "Belief in God", "Tolerance", "The Problem of Suffering", "Christ in Everyday Life", "Ways of Teaching Youth about Religion."

* * *

**Socialistic Exile Returns**

After one of Siam's governmental readjustments last April, the most prominent of the civil leaders of the original coup d'etat of June, 1932, Luang Pradit Manudharm sailed for Europe. His economic plan for Siam was thought to be too socialistic and the new government requested him to leave. However, since the latest coup d'etat in June, the friends of Luang Pradit have been in power, and he has been allowed to return. It is said that he will abide by the government's policy and will not urge his own economic program. A great popular welcome was planned for this civilian leader who was practically in exile, but the government forestalled it by meeting his steamer at the mouth of the Menam river and bringing him to Bangkok in a fast launch. It is expected that he will become a state councilor, with or without portfolio.

* * *

**Name Representatives for Peoples' Assembly**

Siam is just beginning the rather complicated process of choosing representatives for the people's assembly. The first step is the choice of electors from the various tambols or precincts. These electors will then meet with all the others in a province and choose the representatives for that province. The tambol elections are now in progress and the results are about what might be expected in a country where no one has ever voted before. In one tambol, out of more than five thousand qualified voters, 834 appeared to vote for 22 candidates. In another, 42 appeared out of a possible 4000. There are 248 tambols in Bangkok province and in 24 of these there were no candidates for office. It is clear that there must be years of education before any elected body can be truly representative of the people.

* * *

**Announce Economic Program**

The government has announced an economic program which includes the organization of a Siam chamber of commerce, the appointment of trade agents in different parts of the world, the development of air transport, and the improvement of irrigation. Assistance has been promised to the farmer, and to those engaged in industry and commerce. In the meantime China dealt a blow to the Siamese rice trade by imposing a heavy tax on all rice imports. Later the Canton government reduced the new tax by 40 per cent so that the impending disaster to Siam's chief export has been averted. The unemployed of Bangkok become vocal occasionally. Recently more than 400 of them paid solemn tribute to Rama I, first king of the Chakri dynasty, by kneeling before his statue. Then they marched to the ministry of finance and presented a petition requesting postponement of the deadline for the payment of the poll tax.

EDWARD MOWBRAY TATE

# French Policy Disturbs Britain

**Defeat of Deladier Regretted—Lord Reading Bids for American Support—Praise for Will R. Moody**

(*British Table Talk*)

LONDON, Oct. 26.—The last news before I send these notes is disturbing. M. Daladier was defeated in Paris and no good to Europe is to be expected from the fall of his government. It cannot be said that the sympathy of our people goes out to those who defeated M. Daladier. We have had evidence in recent days of the calm and strong leadership of the ex-premier. There have been, however, some signs of promise. The spokesmen of Germany have asserted again and again their peaceful intention. The book on "Military Science" by Dr. Banse has been suppressed in Germany. It looks as if Herr Hitler were seeking to keep his hotheads under control and perhaps to live down his own past utterances.

In this country there is no disposition to approve of the new order in Germany, so far as it means the "totalitarian state." The brave stand by Barth and the 2000 pastors awakens the sympathy and admiration of all who care for the "good estate of the catholic church." But in its claims to be treated as an equal in the matter of armaments, Germany is certainly not without advocates. It has long been a commonplace among advocates of the League of Nations that the promise given to Germany in the peace treaty ought to be kept and not deferred to some more convenient season.

One tendency is gravely distrusted here —the restoration of the former methods of secret diplomacy and the reference to groups of nations of matters which concern all nations.

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**Lord Reading Appeals for Anglo-American Cooperation**

At a dinner in honor of the American ambassador, Lord Reading spoke weighty words. "If only the U.S.A. and we in this country unite together, strive always for this objective, allowing nothing to dissuade us, at the end we shall triumph, because I do not believe that any nation of the world would enter into war, would dream of its horrors, if it knew that America, ourselves, and other nations, I hope, would be banded together against it. Let me add that, although I agree force may play a great part—the calculations of force cannot be unrecognized—yet the moral influence of the world is, I believe, stronger than is sometimes thought, and the moral influence of America and of the British commonwealth, backed, as I believe it will be, by other nations, will in the end gain the victory for peace, and make an end of all this talk, so horrifying, of war."

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**The Duke of Atholl and His Charity Fund**

The duke of Atholl, desiring to evade what he counts a foolish law, promoted during the summer a great charity scheme. The law was to be outwitted by the willingness of the subscribers to trust the disposal of their money absolutely to the duke. It was a gentleman's agreement. He appealed to a million spokesmen to send him 10 shillings each. In the end, £168,892 was subscribed. The expenses were £74,-843. To charities he allotted £59,003 and £36,000 he sent out in checks to 748 people.

This is the story. The home office has still to decide how far the duke has acted legally. It is not, of course, a question whether or not the duke can be trusted. No one doubts that he would act honorably. But there are a great number of citizens of all parties who hate the whole idea of defeating the plain intention of the law by means of ingenious provisions, and there are still more who believe that this method of raising money for charity is the most expensive imaginable, and also acts like a poisonous disease in the body of the nation.

* * *

**Some Ministerial Notes**

The sympathy of all his many friends goes out to Dr. Rendel Harris, who has lost one eye in an operation for cataract. One eye had to be removed if the other was to be saved. Dr. Harris has many friends in America, where he began his life of scholarly research.

In the Congregational body two very important changes are announced. They concern churches which have a great tradition. Union church, Islington, was the scene of the ministry of Dr. Allon. It holds at least 1800 people, and stands in a very busy part of London, not far from the Angel, once a famous inn but now a tea-shop. The character of the district has changed in recent years, and the immense church presents a serious problem. To it the Rev. William Paxton of Liverpool has been invited; he is coming with the reputation of being not only a fine preacher, but an inspiring and fearless leader.

In Bristol for many years Arnold Thomas ministered in succession to his father David Thomas; those were ministries which were gracious and far-reaching in their influence. Mr. Ballard, who followed, is a man of the same spirit; now that he has come to London it was necessary to fill his place. The church has again been happy in its choice; the Rev. Kenneth Parry of Manchester is shortly to begin his ministry in that spiritual succession.

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**Tributes to Will Moody**

Will R. Moody was not widely known in this country, in which his father still lives in grateful memory. But though that most loyal of sons was not known to many by face, he had friends who knew and loved him. And two of them in the British Weekly have enabled all the readers of that journal to know what an ideal father and son the two Moodys were. Dr. Hutton and Dr. James Reid have paid their tribute. Dr. Reid, speaking of the bridge-making gifts of his friend, says that if the controversy between the two parties in the church is less acute than it was it is in no small

measure due to Will Moody, and Dr. Hutton speaks well on the same matter. "Any man who is accused at once of being 'broad' and 'narrow' may conclude at times when the strife is fierce that he is probably keeping well in the middle of the way! 'W.R.' frequently recalled the pother (incredible to us) which was created in certain quarters when Moody invited Henry Drummond to Northfield and his father's stern refusal to pay heed to such pother."

* * *

Notes on Books

The memoirs of Mr. Lloyd George still fill a prominent place. Volume II is even more thrilling than Volume I. Who had guessed, for example, how near he came to sharing the fate of Lord Kitchener? He is still busy upon his familiar theme, the shortcomings of the military leaders of the nation.

Canon Tatlow has now finished his history of the Student Christian movement. It would not be sufficient to say that he is the best one to do it; he is the only one. It will be a standard book indispensable to all who study the recent history of the church of Christ in these islands, and indeed throughout the world. More should be said of this later.

* * *

And So Forth

"I hope these particular words have been heard in this cathedral for the last time." Dr. Alington, formerly headmaster of Eton, now dean of Durham was referring to Psalm 109, verses 5-19. These verses, according to the 1928 prayer book, could be omitted at the minister's discretion. I have never heard them used in worship in any free church.

A meeting of journalists last week passed unanimously this resolution: "This meeting deplores the tendency of certain newspapers to exploit private grief and intrude into private affairs of private persons. It calls upon newspaper proprietors and editors to deprecate and prevent this tendency, and enjoins on all reporters the duty of maintaining honorable standards in journalism." Mr. St. John Ervine in speaking upon this subject gave some instances; one of them concerned a lady whose husband had been drowned in mysterious circumstances. Her house was surrounded by a horde of reporters for many days and nights; one man broke in and photographed her without her consent; and one man brutally wrote to her son threatening that if he did not tell everything he knew about his father his whole career would be seriously affected.

The government will shortly amend the unemployment insurance act. Through the reduction in the numbers of the unemployment the fund has a surplus of £3,500,000 in the last six months.

EDWARD SHILLITO.

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Called to Succeed the Late Dr. Swearingen

The House of Hope Presbyterian church, St. Paul, Minn., has called to its pastorate Rev. Arthur L. Odell, minister of Beverly Hills community church, Los Angeles, to succeed the late Dr. Henry C. Swearingen.

# Dr. Lowell Turns Movie Crusader

**Former President of Harvard Tells Boston Hearers of Block-Booking Evils—Club Tackles Problem of New Leisure**

*(Correspondence from New England)*

BOSTON, Nov. 1.—"Out of the retirement which was his mark as president of Harvard university, A. Lawrence Lowell stood forth today as a crusader for morally better motion pictures," said the Boston Transcript, on its front page, Oct. 24. He spoke that afternoon as the new president of the Motion Picture Research council, at the joint luncheon of the Massachusetts Civic league and the Twentieth Century club. Stephen P. Cabot, president of the Judge Baker foundation, presiding, emphasized the importance of the influence of an industry with an investment of $3,500,000,000 drawing 100,000,000 patrons a week, of whom 28,000,000 are minors. Dr. Lowell said that investigation showed that children, to a surprising degree, were impressed by motion pictures and retained the impression. "The men in control do not realize that the children attending are in a most sensitive period but aim only to fill their theaters. Our generation, in its love of pleasure, resembles more the Roman empire in its decadance than any other period. And it will go the same way unless good people do something!" What he urged was protest against block-booking and blind-buying.

Representing a number of independent exhibitors present, W. B. Littlefield explained their struggle against the unjust restrictions imposed by the producers, especially the Hays organization. A few voices from the floor seemed to defend it. It was asked, "If freed, will the exhibitors give us better films?" Dr. Peabody of Groton school answered: "Now, they can't; then, they may." The editorial in The Christian Century for the same week was evidently in many minds. Three hundred signed petitions to the President and General Johnson, requesting that the pending motion picture code exclude block-booking, blind-buying, and monopoly or priority to controlled theaters, and that the restrictions on schools and churches, proposed, be eliminated. I have inside information that the President's attention was personally called to this significant meeting.

* * *

Increasing Education To Use Increasing Leisure

On Oct. 30, the Twentieth Century club launched its latest ventures, 14 classes "open to all men and women." Its announcement quotes Dorothy Canfield Fisher: "Every hour freed from enforced toil by the machine is a potential treasure to the race. To seize these opportunities and convert them into creative joys of mind, body and spirit: what else is half so vital to ourselves and society?" Five of the classes are already full. They include "Adult education," "Psychology in every day life," "Community reorganization," "Modern poetry and art," languages, and such fundamental questions as "Keeping up with science," taught by Prof. Kirtley F. Mather, president of the club; "Understanding Germany," by Profs. Carl J. Friedrich and Wolfgang H. Kreus, also of Harvard, and a remarkable course on "Understanding our present economic situation," led by Prof. Anton de Haas, who has enlisted other experts from the same faculty to treat "The Recovery act and the constitution," "Business competition," "Public service institutions," "Corporations," "Banking," "Labor under the new deal," and "The technology of national planning."

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The Y. P. S. C. E. and Federated Church Women

"There are over 80,000 Christian Endeavor societies in the world today," says Carlton M. Sherwood, general secretary, "In the last two years, 2,300 have been organized. China has 1,200. The number in New Zealand has increased tenfold in eight years." From the International society's headquarters, within a stone's throw of the Twentieth Century club, are now going out "youth training courses," covering not only the societies' technical methods but also "Recruiting youth for Christ," "Recreational leadership," and "Social issues"—love and marriage, alcohol, race prejudice, the economic system, and peace or war.

In the Clark room of the same building, on Oct. 25, met the New England council of federated church women. Five states were represented, and it was announced that Mrs. J. C. Colgate of Bennington has consented to act in Vermont. For the first time, the church women's union of

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New Haven sent a delegate, who reported the success of its lecture course, for which 1400 tickets are sold, and the impression which its work made at the recent Congregational regional conference in Pittsfield. Mrs. F. D. Tappan of Worcester outlined the leadership training of that county federation. Mrs. Louis W. Sumner of Portsmouth told of New Hampshire's "National Economic Education Campaign." Rev. Hilda Ives of Maine led a thrilling devotional program. Mrs. William Arms Fisher urged choral festivals, and the Somerville "F.W.C.S." has already organized 25 church choirs to give a concert in December. The president of the council is Mrs. H. S. Eldridge of Rhode Island. Its policy of economy and reliance upon voluntary leadership is enabling it to face the present economic situation.

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**Churches and State in Vermont**

**Appeal to Youth**

"The Intra-Vermont Special," reported in this column in July, has been successfully followed by the "Junior Institute of Public Affairs," then projected, held in Johnson, Oct. 11 and 12. Boys were gathered from every part of the state. Gov. Stanley C. Wilson told them that "Politics is clean as the people are clean. You are being educated not to make money but to be good citizens." Prof. K. R. Flint of Norwich university stressed the four essentials of local government. James P. Taylor of the state chamber of commerce used charts to show the significance of town reports and how they could be improved. Arthur Packard, of the farm bureau, pointed out how declining towns might be made prosperous by cooperation in producing maple-sugar and attracting summer visitors.

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**City Mission Proves Value of Pictures And Personality**

Morgan Memorial, Boston, that happy example of cooperation of Unitarians and Methodists, has long been noted for its successful blending of service and spirituality, its system of saving by giving character-building jobs. It has grown, under the leadership of Dr. E. J. Helms, into a chain of similar institutions extending to the Pacific coast. Its many friends were thrilled by the announcement last week that in one of the rummage piles, whose sorting is the first step in the employment which it gives, were found, by one of its volunteer workers, Mr. Joseph P. Demaree, teacher in a Brookline school, three valuable paintings by French and Dutch artists, which, after display in the Vose gallery, will be sold to aid the work. "Reclaiming art treasures is only a part of our work," comments Dr. Helms, "our real work is reclaiming people!"

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**And So Forth**

The National Universalist convention, meeting in Worchester, Mass., voted approval of the plan of affiliation already adopted by the Unitarian association. Two changes were made. A theistic basis was added to the preamble; and it was proposed that some other name than "The Free Church" should be sought, since this is vague, undescriptive, and already appropriated by a minor denomination.

E. Tallmadge Root.

# Puerto Rico Shows Unrest

**Governor Under Fire; Students on Strike —But Churches Continue Their United Program for Training Workers**

*(Correspondence from Puerto Rico)*

San Juan, P. R., Oct. 25.—This island possession of the United States, with its 1,600,000 Spanish-speaking, and eventually bilingual, population is, for the United States, a key to the cultural life of the Latin-American countries, and should be better known and appreciated by our fellow Americans of the mainland. Almost at the eastern end of the chain of the Antilles, with the Virgin islands only 75 miles farther, it is the strategic approach for us to the Latin-American area. The work of the evangelical churches of Puerto Rico is an outstanding illustration of successful cooperation. Baptists, Congregationalists, Disciples, Methodists, Presbyterians and United Brethren join in a theological school which is preparing ministers for service in the Caribbean area, and in South and Central America. It has prepared over 100, now in service in Puerto Rico, Santo Domigo, Cuba, Venezuela, etc.

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**Governor Gore Under Fire**

The political situation in Puerto Rico is at present somewhat disturbed. The former governor, Theodore Roosevelt, jr., was popular and his successor, James H. Beverly, for many years attorney-general of the island, was most acceptable. The new governor, Robert H. Gore, has met a considerable amount of criticism, both from the Puerto Ricans and those from the mainland. He has claimed that the present commissioner of education, a Puerto Rican, has encouraged an anti-American spirit in the schools. The resignation of the commissioner has been presented. The secretary of war in the United States cabinet, under whom, anomalously, the island still is administered, announces that an educational survey is soon to be sent out here to study the whole situation. An evidence of the disturbed condition here is the recent discovery of a bomb in the gardens of the Fortaleza, the governor's palace in San Juan. Last August the governor announced some of his policies and ideas in a message to the special session of the insular legislature. Among other things he urged the importance of "selling Puerto Rico to the tourists of the United States," and said, "For this reason we hope to legalize cockfighting (!) in a large way; having each year, at a particular season, a picturesque carnival of cockfighting, with attendants picturesquely dressed, and with the contest conducted by the insular government."

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**Students On Strike**

There is much excitement this week due to a strike of the students of the University of Puerto Rico, about 3,000 in all, protesting against the appointment of a socialist to the university board of trustees by Gov. Gore. Evidently encouraged by the success of the Cuban students and, it is claimed, by the tacit approval of their own university faculty, the students have resorted to violent measures to prevent attendance upon classes. Roads into the university grounds at Rio Piedras are closed by spiked planks laid across and guarded by the strikers. A man from the mainland drove his car recklessly over the obstruction and punctured his tires, getting into serious altercations with the students, in which weapons were drawn.

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**Puerto Rico To Remain Dry**

This week the people of Puerto Rico, Spanish-speaking and English-speaking, are holding a four-day conference on prohibition, under the auspices of the W.C.T.U. Attorney General Cummings of President Roosevelt's cabinet states that prohibition will remain in force in Puerto Rico after the 18th amendment has been repealed, and will be rigorously enforced.

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**Expect Visit From President**

It is announced that President Roosevelt will visit Puerto Rico in February, and special plans have been made to fit up rooms for him in the Fortaleza.

George W. Hinman.

# Extension Lectures in Religion

**Two Chicago Seminaries Offer Series on "Makers of Christianity"**

Dean Shirley J. Case and Prof. J. T. McNeill are announced to give the 36th series of extension lectures in religion conducted jointly by the University of Chicago divinity school and the Chicago theological seminary on five successive Tuesday evenings, Nov. 14 to Dec. 12, in Joseph Bond chapel at the university. "Makers of Christianity" is the title of the series, which represents an interpretation of early Christian history in terms of its outsanding personalities. The entire series is as follows: Nov. 14: "Jesus, Creator of the Christian Gospel"; Nov. 21: "Paul, Creator of the Missionary Enterprise"; Nov. 28: "Augustine, Creator of Catholic Theology"; Dec. 5: "Gregory the Great, Creator of the Catholic Church"; Dec. 12: "St. Francis of Assisi, Creator of Humanitarianism."

Following the lectures, at 8:15, two classes of timely interest will be presented in Swift hall. Prof. Fred Eastman will conduct a class in religious drama, and at the same hour Prof. A. G. Baker, who holds the chair of missions in the divinity school, will conduct a class in "The Reconstruction of the Missionary Enterprise."

The registration fee has been reduced this year from $2 to $1. Clubs of 10 will be registered for $7.50. These fees are to cover costs of printing, etc. The lecturers give their services without charge. Full information may be secured by addressing Prof. C. T. Holman at the divinity school, or Prof. W. M. Alderton, at Chicago theological seminary.

# Claim Message from Mrs. Besant

**Theosophists of India Say Voice From Beyond Warns Against Terrorism—Christian Converts to Hinduism**

*(Correspondence from India)*

NAGPUR, Oct. 16.—Mrs. Besant, who died in Madras on Sept. 20, is claimed by the theosophists to have sent a message through Mr. Leadbeater as spirit medium. The secretary of the Indian section of the Theosophical society has given publicity to this message in the newspapers. Part of it may be given here for what it is worth: "India—my India which I love so deeply, my true motherland and that of my master—is she not also a nation, are not her people a chosen people? Chosen, yes, but for what? Chosen to lead the world to spirituality, chosen to emphasize always the higher, the nobler, the less material aspect of life. Are they doing this glorious duty? There are still many who are but feeble and half-hearted in their pursuit of it—many who are trying honestly but wrong-headedly, who seem to seek unity through disunion, brotherhood through hatred of their brethren. Assassination is not progress; senseless obstinacy is not progress. The true path to progress lies straight before you, and it is open to all; but it lies not through the morass of silly squabbling nor over the precipice of barbarous outrage, but through the smiling fields of toleration, conciliation, good will and brotherly love. On that path you should, every one of you, be shining lights to clear away the mists of ignorance, bigotry and prejudice; on that path I say to you all, my comrades, press forward more strongly than ever, bearing aloft the radiant banner of theosophy under which we have fought side by side so long; forward, ever forward, onward to victory."

Whoever composed this message has cleverly introduced a strong note of condemnation of the activities of terrorists. Is it possible that the terrorists, who murder government officials and believe in violence as a means of bringing about political freedom, will listen to this voice from beyond the grave and give up their ways?

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### Birth Control Clinics in Government Hospitals

The government of Madras will soon open birth control clinics in its two hospitals for women in the city of Madras. It is proposed to stock contraceptives and post women doctors to offer advice and impart knowledge to those who may seek it. The Roman Catholics of Madras are greatly agitated over this proposal. Last week a public meeting was held in the Madras city presided over by the Roman Catholic archbishop of Madras to protest against the action of the government. The chief speaker at this meeting was a French Jesuit who is professor of economics in Loyola college at Madras. He was of the opinion that by supporting the suggestion for introducing birth control clinics the door to indiscriminate sex-gratification was being opened. "Birth control," he said, "touches the main issues of life, strikes at the very root of the culture and civilization of India, saps the entire vitality of the people and endangers the very continuance of a nation in the world." The archbishop said that birth control was immoral, opposed to natural law and a wilful transgression of God's law.

While Roman Catholics are thus carrying on vigorous propaganda against birth control there is no doubt that information about it and its practice is widespread in India. In almost all the Indian languages literature on the subject is abundant, though all of it may not be of a wholesome nature. The support given to the movement by one of the provincial governments is a further indication of progress. It is better that scientific help and guidance be given in the matter to the public than that it should be in the hands of quacks and propagandists.

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### Bertrand Russell and Buddhism

Sir S. Radhakrishnan, the vice-chancellor of the Andhra university, is a scholar of international fame, and the ablest interpreter of modern Hinduism. He was recently lecturing in Ceylon on the teaching of the Buddha. In the course of his


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IN THIS CRITICAL period, the youth problem is challenging the minds and hearts of Christian leaders as never before. The 20th Century Quarterly presents the teachings of the Scriptures in such vital fashion that young people — as well as adults — will apply this Scriptural truth to the problems of their developing lives.

**2. Because it breathes the spirit of TODAY**

THERE is nothing musty about this Quarterly. It is vivid and interesting, and so appeals to the youth, manhood and womanhood of this twentieth century. Every contributor is concerned in moulding lives. The vague, meaningless homilies of the old commentaries are not in the Quarterly. It is built for TODAY.

**3. Because it makes a direct study of the Bible**

THIS QUARTERLY takes as the basis for its study the Bible itself, on the presumption that the Bible is the most powerful of all books of teaching and inspiration for character-building. The outstanding personalities of that Book are interpreted from the viewpoint of modern life and its problems.

**4. Because it is vital, vigorous, red-blooded**

THIS QUARTERLY does not treat the Bible as a source of proof-texts; it takes the Bible truth and applies it to today's challenging problems — the problem of youth, the problem of the making over of the world after the Christ ideals. There is no old-fashioned "padding" in the Quarterly: every sentence counts for character-building and a better world.

**5. Because it is non-sectarian**

THE 20TH CENTURY QUARTERLY gets entirely away from the peculiar teachings of any denomination, and centers its teaching upon the great things of religion. Six denominations are represented on the contributing staff, and every one of these leaders thinks religion in world terms.

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**The 20th Century Quarterly**
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lecture he made a reference to Mr. Bertrand Russell and his interest in Buddhism. Mr. Radhakrishnan said: "It was a remarkable thing that in the present crisis through which religions were passing there has been a real appeal of Buddhism to the thinking minds. Some ten years ago when I produced a work on Indian philosophy I had a letter from Bertrand Russell, who had reviewed it, stating that of all the schools I had dealt with Buddhism had the most sympathetic appeal to him and he proposed to make a study of it. That was in 1923. Last year when I met Bertrand Russell in London he reverted to that topic and told me that early Buddhism, if it could be interpreted in its fundamental principles, would have some kind of appeal to the modern intellectual mind."

* * *

**Bertrand Russell Will Visit India**

It is reported in the newspapers that Bertrand Russell, who is the president of the Commonwealth of India league started by the late Mrs. Besant, is coming to India this winter to study the political situation in India. He is greatly interested in the freedom of India.

* * *

**Christians Converted To Hinduism**

A few years ago a Christian family in Travancore belonging to the ancient Syrian church (established in India in the first centuries of the Christian era) renounced Christianity and was admitted into the Hindu religion, by the reformed sect of Arya Samaj. After subjecting the family to a ceremony of purification they were received into the Hindu fold and given the status of a high caste in Hinduism. This is the first time that a Christian family belonging to the ancient Syrian church has been converted to Hinduism.

P. O. PHILIP.

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**Good Will Conferences Now Being Held**

The National Conference of Jews and Christians has commissioned Father J. Elliot Ross, Rabbi Morris S. Lazaron and Rev. Everett R. Clinchy to hold meetings in 30 states during November and December. Among the cities being visited early in their tour are Cleveland, Columbus, Indianapolis, South Bend, Chicago, Milwaukee, Madison, St. Paul, Des Moines and Kansas City.

**Bishop McDowell Lectures at Drew University**

Bishop W. F. McDowell was the fourth occupant of the Christian biography lectureship at Drew university. "Fathers and Brethren" was the general topic of the series which he delivered Nov. 6-9. His lectures were on Asbury, Simpson, Andrews, Hurst, Thoburn and Bashford, and Jesus.

**Oberlin Students Would Replan Society**

Nearly 600 students and faculty members of Oberlin college have recently organized the "Oberlin public affairs society," pledging themselves "to maintain an interest in the main problems of social organization" both in college and later life, and "to take part as best I can in their solution." This group is planning a series of campus lectures and special study sessions. It will consider a wide range of problems, the basic one being an economic replanning of society.

**Dr. Grenfell Broadcasts Over National Network**

Sir Wilfred Grenfell will broadcast over the National broadcasting network Thursday, Nov. 16, 5:15 to 5:30 eastern time. The talk is planned especially for boys and girls, and coincides with the launching of a new organization, "The Crew of Grenfell Juniors."

**Rev. R. H. Miller Leaves Kansas City to Accept Washington Pulpit**

Rev. Raphael H. Miller, for 14 years minister at the Independence Boulevard Christian church, Kansas City, Mo., has terminated his work there to accept a call to the pulpit of the National City Christian church in Washington, D. C.

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## The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

**After Tonight**

(Constance Bennett, Gilbert Roland) (RKO) War-spy thriller, with incredibly clever heroine a Russian spy in love with Austrian officer. His task is to catch unknown operative whose intricate doings defeat Austrian efforts. Capture—disclosure—heavy struggle for hero—and armistice saves the romance.

For A: Fair of kind. For Y: Perhaps. For C: No.

**Bitter Sweet**

(English production) (U.A.) Noel Coward's wistful, graceful, oldfashioned romance of English heroine who revolts from marriage with parent's choice, elopes with musician-hero she loves, suffers trials and poverty with him in Vienna—and his death brings bitter ending. Much charm despite inadequate acting and direction.

For A: Notable of kind. For Y: Good. For C: Little interest.

**Broadway Through a Keyhole**

(Constance Cummings, Paul Kelly) (U.A.) Highly spiced, cheaply sensational night-club stuff, with incredibly dangerous gangster turning incredibly benevolent and turning over heroine he has raised to fame to man she really loves. Much heavy villainy and much glory to the gangster.

For A: Depends on taste. For Y: Unwholesome. For C: No.

**The Mad Game**

(Spencer Tracy, Claire Trevor) (Fox) Sensational, lurid, improbable tale of all-powerful beer baron a la Capone, jailed, while his rival turns kidnaper. Disguised by facial operation, hero is paroled to track down arch-kidnaper. Succeeds and dies. Low characters well acted. Sympathy entirely on side of law.

For A: Fair. For Y: Perhaps. For C: No.

**Meet the Baron**

(Jack Pearl, Jimmy Durante) (MGM) The "Baron Munchausen" makes visible his radio antics in feeble story of much nonsense, a little vulgarity, and some laughs over Durante's overacting, Zasu Pitts' intelligent play of imbecilic comedy, and a fine bit by Edna May Oliver. For those who laugh easily.

For A: Mediocre. For Y: Probably amusing. For C: Not for them.

**The Way to Love**

(Maurice Chevalier, Ann Dvorak) (Para) Chevalier again at his best in mood of "Innocents of Paris." Projects his finest qualities of fascinating array, as Francois, the singing yet serious lad with the one burning ambition to become a guide to Paris. Ann Dvorak seconds him most charmingly.

For A: Delightful. For Y: Entertaining. For C: Mostly good.

**Quatorze Juillet**

(Foreign cast) (Directed by Rene Clair) French dialogue film with slender plot, dealing with joys and sorrows of life in the Bohemian quarter of Paris. Keen wit and clever, inspired direction holds interest to the end. Particularly interesting to students of drama and the screen.

For A: Good of kind. For Y: Perhaps. For C: No.

**Best Recent Films for Family:**

| | |
|---|---|
| Three Cornered Moon | Lady for a Day |
| Dangers of the Arctic | F. P. 1. |
| Paddy the Next Best Thing | S. O. S. Iceberg |

**Films of Special Interest to Adults**

| | |
|---|---|
| The Good Companions | One Man's Journey |
| Voltaire | Doctor Bull |
| One Sunday Afternoon | Ever in My Heart |

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## BOOKS RECEIVED

Whither Asia, a Study of Three Leaders, by Kenneth Saunders. Macmillan, $2.00.

The Creator and the Created, by Vitali Negri. De Vorss & Co., Los Angeles, $3.00.

The Ordeal of Western Religion, by Paul Hutchinson. Houghton Mifflin Co., $1.50.

International Book of Names, by C. O. Sylvester Mawson. Crowell, $2.00.

Brandeis: Lawyer and Judge in the Modern State, by Alpheus Thomas Mason. Princeton University Press, $2.00.

The Art of Enjoying Music, by Sigmund Spaeth. Whittlesey House, $2.50.

What Hitler Wants, by Leon Trotsky. John Day, 25 cents.

Should We Turn to Silver? by Herbert M. Bratter. University of Chicago Press, 25 cents.

The Colt That Carried a King, by Agnes Slich Turnbull. Revell.

His Glorious Shame, by James Black. Revell.

The First Chapter of the New Deal, by John A. Lapp. John A. Prescott & Son, Chicago, $3.00.

The Golden Rule Book: The Old Ideal and the New Deal, edited by Charles V. Vickrey. Golden Rule Foundation, Lincoln Building, New York, $1.00.

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## DENOMINATIONAL NUMBERS

THE January, 1934, issue will be a *Baptist Number*, with sermons by seven representative Baptist preachers. This will be followed shortly by a *Congregational-Christian Number*, and again by a *Southern Presbyterian Number*, etc., until the leading denominations have all been represented.

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# INDIVIDUALISM and SOCIALISM

By KIRBY PAGE

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CONTENTS

I. THE THEORY OF INDIVIDUALISM

II. CONTRASTS BETWEEN THEORY AND PRACTICE UNDER INDIVIDUALISM

1. Land Grants
2. Subsidies
3. Tariffs
4. Franchises
5. Injunctions
6. Diplomatic Aid and Armed Intervention
7. After the Financial Crash of 1829

III. THE RECORD OF OPPOSITION TO SUCCESSIVE EXTENSIONS OF SOCIALIZATION

1. Democracy
2. Abolition of Slavery
3. Public Education
4. Trade Unions
5. Abolition of Child Labor
6. The Regulation of Working Hours
7. Workmen's Compensation
8. Pure Food Laws
9. Housing Regulations
10. Interstate Commerce Commission, Federal Trade Commission, and Federal Reserve System
11. Postal Savings Bank and Parcel Post
12. Income Tax and Inheritance Tax
13. Unemployment Insurance
14. Public Ownership

IV. PRIMARY RESULTS OF INDIVIDUALISM

1. Wealth and Luxury
2. Poverty and Misery
3. Graft, Corruption, and Manipulation
4. Social Waste
5. Insecurity
6. Concentration of Economic Power
7. Industrial Warfare

V. A SOCIALIST PROGRAM OF DELIVERANCE

1. Class Struggle Versus Class War
2. Triple Organization of Workers, Consumers and Voters
3. Educating for an Equalitarian Society
4. Releasing Dynamic Incentives
5. Socialized Property
6. Socialized Banking and Credit
7. Socialized Land and Agriculture
8. Adequate Public Relief
9. Social Insurance
10. Minimum Wage and Family Wage
11. Extension of Public Service
12. Taxation as an Instrument of Equalization
13. Social Planning
14. World Planning

VI. A SOCIALIST CRITIQUE of COMMUNIST STRATEGY

VII. THE MENACE OF FASCISM

VIII. THE CONSTITUTION, THE SUPREME COURT, AND REVOLUTIONARY CHANGE

IX. POPULAR OBJECTIONS TO SOCIALISM EXAMINED

X. RELIGION AND SOCIALISM

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